

Desk Copy

**ASSOCIATION FOR THE  
SOCIOLOGY OF RELIGION**

**Fifty-first Annual Meeting**

**RELIGION,  
SOCIAL PROBLEMS,  
AND  
RELIGION  
AS A SOCIAL PROBLEM**

**August 6 - 9, 1989**

**Sir Francis Drake Hotel  
San Francisco, California**

## ASSOCIATION FOR THE SOCIOLOGY OF RELIGION OFFICERS AND COMMITTEES 1988-89

President: James Beckford, Loyola University of Chicago and University of Warwick  
Past President: Roland Robertson, University of Pittsburgh  
President-Elect: Helen Rose Ebaugh, University of Houston  
Executive Officer: Barbara Jones Denison, Lebanon Valley College  
Business Manager: Lorraine D'Antonio, Catholic University  
Editor: William H. Swatos, Jr., Northern Illinois University  
Book Review Editors: Peter Kivisto, Augustana College  
Ben Nefzger, Augustana College  
Program Chair (1989): Roger Finke, Loyola University of Chicago

### EXECUTIVE COUNCIL

Madeleine Adriance, Mount Ida College (1989)  
David Bromley, Virginia Commonwealth University (1991)  
Eileen Barker, London School of Economics (1990)  
Dean Hoge, Catholic University (1989)  
Otto Maduro, Maryknoll School of Theology (1990)  
Nancy Nason-Clark, University of New Brunswick (1991)  
Roger O'Toole, University of Toronto (1989)  
Joseph Tamney, Ball State University (1991)  
Robert Wuthnow, Princeton University (1990)

### COMMITTEES OF THE ASSOCIATION

Membership (N. America)	Frank Lechner (Chair) Jerry Pankhurst Nancy Ammerman Lynn Davidman
Membership (Overseas)	Eileen Barker (Chair) James Richardson Otto Maduro Susan Palmer Peter Takayama
Publications	William Garrett (Chair) Mary Jo Neitz John Simpson Mary Ellen Batiuk
Nominations	Roland Robertson (Chair) Stephen Warner Ruth Wallace
McNamara Award	Peter Beyer (Chair) Roger Finke James Duke
Development & Public Relations	Edgar Mills (Chair) William Silverman Jeffrey Hadden Nancy Ammerman Helen Rose Ebaugh

**THE FIFTY-FIRST MEETING OF  
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION  
THE SIR FRANCIS DRAKE HOTEL, SAN FRANCISCO, CALIFORNIA  
AUGUST 6-9, 1989**

**REGISTRATION (Mezzanine)**

Sunday, August 6	12 noon - 5:00 p.m.
Monday, August 7	8:00 a.m. - 4:00 p.m.
Tuesday, August 8	8:00 a.m. - 4:00 p.m.
Wednesday, August 9	8:00 a.m. - 10:00 a.m.

**EXECUTIVE COUNCIL AND BUSINESS MEETINGS**

Executive Council	Sunday, August 6, 7:00 p.m. - Cypress Room
ASR Business Meeting	Monday, August 7, 4:00 p.m. - Tudor Room
Executive Council	Tuesday, August 8, 7:00 p.m. - Windsor Room

**EXHIBITS, RECEPTIONS AND SPECIAL EVENTS**

Book Exhibit (Monterey): Sunday, August 6, 5:00 p.m. - 6:00 p.m.  
Monday, August 7, 8:00 a.m. - 5:00 p.m.  
Tuesday, August 8, 8:00 a.m. - 4:00 p.m.  
Cash Bar (Monterey), Sunday, August 6, 5:00 p.m. - 6:00 p.m.  
Women's Network Breakfast (Tudor), Monday, August 7, 7:30 a.m.  
Council Reception for New and Foreign Members (President's Suite),  
Monday, August 7, 9:00 p.m.  
Mass (Tudor Room A), Tuesday, August 8, 7:30 a.m.  
Presidential Reception (Renaissance), Tuesday 8, 5:00 p.m.  
(co-sponsored by Loyola University of Chicago)

**SPECIAL ADDRESSES AND JOINT SESSIONS**

"Shrinking Transcendence, Expanding Religion?"  
Paul Hanley Furfey Lecture by Thomas Luckmann, Monday, August 7, 8:00 p.m. -  
Franciscan Room  
"Religion and Social Problems"  
Joint ASR-SSSP Plenary Session, Tuesday, August 8, 2:00 p.m. - Franciscan Room  
"The Sociology of Religion and Social Problems"  
Presidential Address by James A Beckford, August 8, Tuesday, 4:00 p.m. -  
Franciscan Room  
"Rational Choice as Applied to Religion"  
Joint ASR-ASA Session, Wednesday, August 9, 10:30 a.m. - Monterey Room  
"Sociology of Religion: Culture, Religion, Morality and Education"  
Joint ASA-ASR Session, Wednesday, August 9, 2:30 p.m. - San Francisco Hilton  
and Towers Hotel  
"Issues in Research on Women and Religion"  
Joint SWS-ASR Session, Wednesday, August 9, 2:30 p.m. - Teakwood Room A, San  
Francisco Hilton and Towers Hotel  
"Sociology of Religion: Globalization, Discipline and Religion"  
Joint ASA-ASR Session, Wednesday, August 9, 4:30 p.m. - San Francisco Hilton  
and Towers Hotel

The Program Chair and Executive Secretary would like to thank Araceli Suzara of Loyola University of Chicago for her assistance in preparing the program and editing the abstracts.

Our thanks to Loyola University of Chicago for their generous support of this meeting.

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

AUGUST 6 - 9, 1989

RELIGION, SOCIAL PROBLEMS, AND RELIGION AS A SOCIAL PROBLEM

SUNDAY, AUGUST 6

Registration 12:00 - 5:00  
Book Exhibit 5:00 - 6:00

MEZZANINE  
MONTEREY

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1:00 - 2:50  
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SESSION 1: THE CULTIC MILIEU

TUDOR A

Convener: James A Beckford, Department of Sociology, University of Warwick, Coventry  
CV4 7AL UNITED KINGDOM, and Loyola University of Chicago, Chicago, IL 60626

"'Christian Identity' Groups and the Cultic Milieu"

Michael Barkun, Department of Political Science, Syracuse University, Syracuse NY  
13244-1090

"Class and Cult Formation: Some Theoretical Implications of Similarities between the  
Peoples Temple and the Divine Peace"

Graeme Lang, Sir Wilfred Grenfell College, Memorial University of Newfoundland,  
A2H 6PG CANADA

"The Reluctant Converts of Nichiren Shoshu of America"

Julian McAllister Groves, Department of Sociology, University of North Carolina,  
Chapel Hill, NC 27514

"Deviance Strategies and Normative Designations among 'Cults', 'New Religions', and  
Religiously Ideological Organizations"

Stephen A Kent, Department of Sociology, University of Alberta, Alberta, T6G 2H4  
CANADA

Discussant: John R Hall, Department of Sociology, University of California, Davis, CA 95616

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SESSION 2: SECULARIZATION AND ASSIMILATION

TUDOR B

Convener: James D Davidson, Department of Sociology and Anthropology, Purdue University,  
West Lafayette, IN 47907

"Religious Group Characteristics, Endogamy, and Interfaith Marriages in Canada"

Tim B Heaton, Research and Demographic Research Institute, Brigham Young  
University, Provo, UT 84602

"Role of Religious Institutions in Assimilation"

Barbara Strassberg, 242 Greenwood, Evanston, IL 60201

"Secular Ties of Elite Religious Professionals"

Mark Chaves, Department of Sociology, Harvard University, Cambridge, MA 02138

**SUNDAY, AUGUST 6**

**1:00 - 2:50**

**"Reflections on the Question of Mormon Ethnicity"**

O Kendall White, Jr., Department of Sociology and Anthropology, Washington and Lee University, Lexington, VA 24450 and Daryl White, Department of Sociology and Anthropology, Spelman College, Atlanta, GA 30314

**Discussant:** Armand L Mauss, Department of Sociology, Washington State University, Pullman, WA 99165

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**SESSION 3: PERSISTENCE OF PUBLIC RELIGION**

**TUDOR C**

**Convener:** Anthony J Blasi, Department of Sociology, University of Hawaii, Hilo, HA 96720

**"Enshrinement and Persistency of Japanese Religion"**

K Peter Takayama, Department of Sociology, Memphis State University, Memphis, TN 38152

**"Good Citizens as Social-Problem Volunteers: A Civil Religious Lesson in School Curricula"**

David S Adams, Department of Sociology, Ohio State University, Lima, OH 45804

**"The Religiosity of Localism: The Case of North-Italy"**

Luigi Tomasi, Dipartimento di Teoria, Storia e Ricerca Sociale, Universita Degli Studi di Trento, ITALY

**"The Routinization of Ritual"**

George V Zito, Department of Sociology, Syracuse University, Syracuse, NY 13210

**Discussant:** Kevin J Christiano, Department of Sociology, University of Notre Dame, Notre Dame, IN 46556

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**3:00 - 4:50**

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**SESSION 4: EXPLAINING MODERN RELIGION**

**TUDOR A**

**Convener:** Roger Finke, Department of Sociology and Anthropology, Purdue University, West Lafayette, IN 47907

**"Religion and Social Change in Korea: A Sociological Analysis of Recent Developments"**

Frank Lechner, Department of Sociology, Emory University, Atlanta, GA 30322

**"The Religion of Paper: An Example of an Operative American Religion"**

William Silverman, PO Box 584, Hicksville, NY 11802

**"Venerating the Black Box: A Discourse on Religion and Magic"**

William A Stahl, Department of Sociology, Luther College-University of Regina, Saskatchewan, S4S 0A2 CANADA

**"Religion and Modernity in the French context"**

Danièle Hervieu-Leger, Centre National de la Recherche Scientifique (Groupe de Sociologie des Religions), Paris, FRANCE

**Discussant:** Benton Johnson, Department of Sociology, University of Oregon, Eugene, OR 97403

**SUNDAY, AUGUST 6**

**3:00 - 4:50**

**SESSION 5: NINETEENTH CENTURY RELIGIOUS MOVEMENTS AND PURPOSE OF  
SOCIAL ACTION TUDOR B**

**Organizer:** Howard Schneiderman, Department of Sociology, Lafayette College, Easton,  
PA 18042

"Calvinists, Cavaliers, and the Spirit of Public Service in the 19th Century"  
James Abbott, Department of Sociology, Franklin and Marshall College, Lancaster, PA  
17604

"Culture and Social Order in Early 19th Century Albany, New York"  
David G Hackett, Department of Religion, University of Florida, Gainesville, FL 32611

"The Moral Career of Jemima Wilkinson, 19th Century Prophetess"  
Howard Schneiderman, Department of Sociology, Lafayette College, Easton, PA 18042

**Convener/Discussant:** George Thomas, Department of Sociology, Arizona State University,  
Tempe, AZ 85281

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**SESSION 6: RELIGIOUS SOCIAL ACTIVISM TUDOR C**

**Convener:** James V Spickard, Department of Sociology, University of Redlands, Redlands,  
CA 92373

"What Makes Jackie Protest? Exploring the Motives of Religious Social Activists"  
James V Spickard, Department of Sociology, University of Redlands, Redlands, CA  
92373

"The 'Other' Civil Religion and the Tradition of Radical Politics"  
Stephen A Kent, Department of Sociology, University of Alberta, Alberta, T6G 2H4  
CANADA

"The New Religions: A Test of the Successor Movement Thesis"  
Angela A Aidala, Department of Sociology, Rutgers, The State University of New  
Jersey, New Brunswick, NJ 08903

"Women in the Sanctuary Movement: A Case Study in Chicago"  
Robin Lorentzen, Behavioral Science Department, Triton College, River Grove, IL  
60171

**Discussant:** Mary Jo Neitz, Department of Sociology, University of Missouri, Columbia,  
MO 65211

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**5:00 - 6:00**

**CASH BAR MONTEREY**

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**7:00**

**EXECUTIVE COUNCIL MEETING (I) CYPRESS**

James A Beckford, President  
Barbara Jones Denison, Executive Officer

MONDAY, AUGUST 7

Women's Breakfast 7:30  
Registration 8:00 - 4:00  
Book Exhibit 8:00 - 5:00

TUDOR A  
MEZZANINE  
MONTEREY

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8:30 - 10:20  
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SESSION 7: AUTHOR MEETS CRITICS

TUDOR A

"Cults, Converts & Charisma"  
by Thomas Robbins

Organizer/Convener: Mary Jo Neitz, Department of Sociology, University of Missouri,  
Columbia, MO 65211

Critics:

Janet Jacobs, Women's Studies, University of Colorado, Boulder, CO 80202

David Preston, Department of Sociology, San Diego State University, San Diego, CA 92182

Robert Balch, Department of Sociology, University of Montana, Missoula, MT 59812

Mike Mickler, Unification Theological Seminary, Barrytown, NY 12507

Response: Thomas Robbins, 427 4th St. SW, Rochester, MN 55902

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SESSION 8: RELIGIOUS RESPONSES TO SOCIAL ISSUES

TUDOR B

Convener: Thomas P Imse, Department of Sociology, College of the Holy Cross, Worcester, MA  
01610

"Religion and Feminism"

Joseph Tamney, Ronald Burton and Jennifer Mertens, Department of Sociology, Ball  
State University, Muncie, IN 47306

"Pollution and Principles: Religious Perspectives on Environmental Problems"

Laurel Kearns, Department of Sociology/Anthropology, Agnes Scott College, Decatur,  
GA 30030

"Orthodox Christian Teenagers: Their Belief and Attitudes on the Faith and Social Issues"

Jean Sam, Department of Sociology, Wayne State University, Detroit, MI 48202

"Acts and AIDS: The Blood Transfusion Taboo of Jehovah's Witnesses"

Richard Singelenberg, Department of Anthropology, University of Utrecht, THE  
NETHERLANDS

Discussant: Barbara Jones Denison, Lebanon Valley College, Annville, PA 17003-0501

**MONDAY, AUGUST 7**

**8:30 - 10:20**

**SESSION 9: SOCIOLOGY OF CATHOLICISM**

**TUDOR C**

**Convener:** Ralph Lane Jr, Department of Sociology, University of San Francisco, San Francisco, CA 94117

"Crumbling Pillars: Diocesan Leaders' Perceptions of Catholic Institutional Change"  
John C Gessner and Donald R LaMagdeleine, College of St Thomas, St Paul, MN 55105

"Pilgrims to Our Lady of Snows, Belleville, Illinois (USA) in the Marian Year: 1987-1988"  
Paolo Giuriati, Centro Ricerche Socio-Religiose (CRSR), Padova, ITALY and Phyllis M G Myers, Department of Sociology, Northern Illinois University, DeKalb, IL 60115

"Core Catholics and Clergy in the Local Parish: A Double Hermeneutic"  
Melissa Ray, University of Wisconsin, Madison, WI 53706

"Environmental Effects on Decline in the Roman Catholic Church: Organizational Demography of the Diocesan Priesthood"  
Richard A Schoenherr, Department of Sociology, University of Wisconsin, Madison, WI 53706 and Lawrence A Young, Department of Sociology, Brigham Young University, Provo, UT 84602

**Discussant:** Helen Rose Ebaugh, Department of Sociology, University of Houston, Houston, TX 77204-3474

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10:30 - 12:20  
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**SESSION 10: RELIGION AND THE MEDIA**

**TUDOR A**

**Convener:** John Simpson, Department of Sociology, University of Toronto, Ontario M1C 1A4 CANADA

**Panelists:**

Yoshiya Abe, Faculty of Letters, Aichi Gakuin University, 12 Ooaza-Iwasaki, Aza-Araiko, Nissincho, JAPAN

Jeffrey Hadden, Department of Sociology, University of Virginia, Charlottesville, VA 22903

Gregor Goethals, Director of Graduate Studies, Rhode Island School of Design, Providence, RI 02903

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**SESSION 11: LATIN AMERICA: RELIGION, POLITICS AND INEQUALITY**

**TUDOR B**

**Organizer:** Madeleine Adriance, Liberal Arts, Mount Ida College, Newton Centre, MA 02159

**Convener:** James V Spickard, Department of Sociology, University of Redlands, Redlands, CA 92373

"The Catholic Church in Opposition Politics in the State of Chihuahua, Mexico 1983-1988"  
Guillermina Valdez-Villalva, Colegio dela Fronteira del Norte, PO Box 1385, El Paso, TX 79948



**MONDAY, AUGUST 7**

**10:30 - 12:20**

"Women, Church, and Community in Brazil"

Madeleine Adriance, Liberal Arts, Mount Ida College, Newton Centre, MA 02159

"The Greater Value of Mercy: Religion and Human Rights in Argentina"

Michael Burdick, Religious Studies, University of California, Santa Barbara, CA 93106

Discussant: Otto Maduro, Maryknoll School of Theology, Maryknoll, NY 10545

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**SESSION 12: RELIGION AND SOCIAL CONFLICT**

**TUDOR C**

"The Secular Dimensions of a Religious Problem: Hindu-Muslim Conflict in India"

Raj S Gandhi, Department of Sociology, University of Calgary, Alberta, T2N 1N4  
CANADA

"Families and Neighborhoods Divided by Religion: A Case Study in an Urban  
Community of Sri Lanka"

Neville Singamkutti A.D., Urban Studies Program, University of Wisconsin, Milwaukee,  
WI 53212

"Gender, Religion and Religiosity, and the Acceptance of Abortion: Changing Patterns of  
Response from 1978 to 1988"

John F Connors 3rd, Department of Sociology, La Salle University, Philadelphia, PA  
19141, Carol Rae Green, Montgomery County Community College, Barry Perlman,  
Community College of Philadelphia, and William Curtis, Camden County College, New  
Jersey

"How Children in Jewish Schools View Other Jewish Movements"

Daniel Steinmetz, Project STAR, The University of Michigan School of Social Work,  
Ann Arbor, MI 48109-1285

Convener/Discussant: Charles L Harper, Department of Sociology, Creighton University,  
Omaha, NE 68178

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**2:00 - 3:50**

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**SESSION 13: RELIGIOSITY BY CLASS AND RACE AND GENDER**

**TUDOR A**

Convener: Nancy T Ammerman, Candler School of Theology, Emory University Atlanta,  
GA 30322

"The Religiosity of the Affluent"

James D Davidson, Department of Sociology and Anthropology, Purdue  
University, West Lafayette, IN 47907, C Lincoln Johnson, Department of  
Sociology, University of Notre Dame, Notre Dame, IN 46556 and Alan K Mock,  
Iliff School of Theology, Denver, CO 80210

"Sectarian Religious Beliefs and Their Correlates in Black and White America"

M Richard Cramer and Marilyn Metcalf-Whittaker, Department of Sociology,  
University of North Carolina, Chapel Hill, NC 27514

**MONDAY, AUGUST 7**

**2:20 - 3:50**

"Deprivation and Religiosity: Specifying the Intervening Process"

James Quane and Margaret M Poloma, Department of Sociology, University of Akron,  
Akron, OH 44325-1905

"The Religious Lives of Female Inmates"

Mary Ellen Batiuk, Division of Social Sciences, Wilmington College, Wilmington, OH  
45177

Discussant: William D'Antonio, American Sociological Association, Washington, DC 20008

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**SESSION 14: WOMEN IN RELIGION: TRADITIONS AND INNOVATIONS**

**TUDOR B**

Organizer: Madeleine Adriance, Liberal Arts, Mount Ida College, Newton Centre, MA 02159

Convener: Helen Ralston, Department of Sociology, Saint Mary's University, Halifax, Nova  
Scotia, B3H3C3 CANADA

"The Controversy Over Women Priests in the Church of England: A Content Analysis of the  
Church Times, 1975-1980"

Nancy Nason-Clark, Department of Sociology, University of New Brunswick, New  
Brunswick, E3B 5A3 CANADA

"Religious Vocations of American Women: Membership in a Socio-Historic Context"

Esther Heffernan, Department of Sociology, Edgewood College, Madison, WI 53711

"Southern Baptist Women in Pastoral Roles"

Marilyn Metcalf-Whittaker, Department of Sociology, University of North Carolina,  
Chapel Hill, NC 27599

"Into the Darkness: An Ethnography of Contemporary Witchcraft and Death"

Tanice G Foltz, Department of Sociology, California State University, Los Angeles, CA  
90032 and Wendy G Lozano, Departments of Sociology and Women's Studies, California  
State University, Long Beach, CA 90840

Discussant: Josephine Conlon, Department of Sociology, Loyola University, Chicago, IL 60626

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**SESSION 15: SOCIOLOGICAL AND PSYCHOLOGICAL APPROACHES TO ZEN  
BUDDHISM**

**TUDOR C**

Organizer/Convener: James V Spickard, Department of Sociology, University of Redlands,  
Redlands, CA 92373

"Living the Religious Life: Experience and Growth as Keys to Understanding  
Religious Involvement"

James V Spickard, Department of Sociology, University of Redlands, Redlands, CA  
92373

"Psychological Concomitants of Sudden Religious Understanding in Zen Buddhism"

Daizui MacPhillamy, Shasta Abbey, Mt. Shasta, CA 96067

**MONDAY, AUGUST 7**

**2:00 - 3:50**

"Long-Term Developmental Changes Among Practioners of Soto Zen"  
Greg Dubs, Department of Consciousness Studies, JFK University, Orinda, CA 94563

"The Implications of Meditative Experience for the Sociological Study of 'Ordinary Mind'"  
David L. Preston, Department of Sociology, San Diego State University, San Diego, CA 92182

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**SESSION 16: INCULTURATION IN AMERICAN CATHOLICISM**

**CYPRESS**

**Organizer/Convener:** Pierre Hegy, Department of Sociology, Adelphi University, Garden City, NY 11530

"From Nuns to Sisters: Where They Are Going There Is No Path"  
Marie Augusta Neal, Department of Sociology, Emmanuel College, Boston, MA 02115

"Young Catholics in the Mainstream"  
Patrick H McNamara, Department of Sociology, University of New Mexico, Albuquerque, NM 87131

"Church Priorities and American Values"  
Pierre Hegy, Department of Sociology, Adelphi University, Garden City, NY 11530

"The Tension & Promise of Hispanic Catholics in the U.S."  
Jeanette Rodriguez, Theology/Chicano Studies Department, Loyola Marymount University, Los Angeles, CA 90045

**Discussant:** John A Coleman, Jesuit School of Theology, Berkeley, CA 94720

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**4:00 - 5:00**

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**BUSINESS MEETING**

**TUDOR ROOM A**

**Convener:** James A Beckford, Department of Sociology, University of Warwick, Coventry CV4 7AL UNITED KINGDOM, and Loyola University of Chicago, Chicago, IL 60626

Presentation of the Robert J McNamara Award.

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**5:00**

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**RECEPTION**

**MONTEREY**

MONDAY, AUGUST 7

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8:00  
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**THE PAUL HANLEY FURFEY LECTURE**

FRANCISCAN

**Convener:** James A Beckford, Department of Sociology, University of Warwick,  
Coventry CV4 7AL UNITED KINGDOM, and Loyola University of Chicago, Chicago,  
IL 60626

"Shrinking Transcendence, Expanding Religion?"

Thomas Luckmann, The University of Konstanz, Fachgruppe Soziologie, Postfach 5560,  
D-7750, FEDERAL REPUBLIC OF GERMANY

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9:00  
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**COUNCIL RECEPTION FOR NEW AND FOREIGN MEMBERS**

PRESIDENT'S SUITE

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**TUESDAY, AUGUST 8**

Mass 7:30  
Registration 8:00 - 4:00  
Book Exhibit 8:00 - 4:00

TUDOR A  
MEZZANINE  
MONTEREY

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8:30 - 10:20  
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**SESSION 17: RELIGION AS A SOCIAL PROBLEM**

TUDOR A

**Convener:** Paul M Gustafson, Department of Sociology and Anthropology, Hiram College,  
Hiram, OH 44234

"The Problem with Seeing Religion as a Problem"

Eileen Barker, Department of Sociology, London School of Economics, Houghton Street,  
London WC2A 2AE, UNITED KINGDOM

"Doing Well or Becoming Evil: The Problematization of Marginal Religious Movements in  
America"

Charles L Harper, Department of Sociology and Bryan F LeBeau, Department of  
History, Creighton University, Omaha, NE 68178

"The Burden of the Cross: A Consideration of Catholicism as a Cause of Alcoholism"

Dan McMurry, Department of Sociology, Anthropology and Social Work, Middle  
Tennessee State University, Murfreesboro, TN 37132

"Religious Movements and Brainwashing Litigation: Evaluating Key Testimony"

Dick Anthony, 809 Evelyn Street, Albany CA 94706

**Discussant:** David G Bromley, Department of Sociology, Virginia Commonwealth University,  
Richmond, VA 23284

**TUESDAY, AUGUST 8**

**8:30 - 10:20**

**SESSION 18: AUTHOR MEETS CRITICS**

**TUDOR C**

**"Assemblies of God at the Crossroads"  
by Margaret Poloma**

**Organizer/Convener: Peter Beyer, Division of Social Sciences, University of Toronto, Ontario  
MIC 1A4 CANADA**

**Critics:**

Nancy T Ammerman, Candler School of Theology, Emory University, Atlanta, GA 30322

Theodore E Long, College of Arts and Sciences, Merrimack College, N Andover, MA  
01845

Laurel Kearns, Department of Sociology/Anthropology, Agnes Scott College,  
Decatur, GA 30030

Larry Ingram, Department of Sociology, University of Tennessee, Martin, TN 38238

**Response: Margaret Poloma, Department of Sociology, University of Akron, Akron, OH 44325-  
1905**

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**SESSION 19: REVIVALISM AND REFORM IN AMERICAN HISTORY**

**TUDOR B**

**Convener: David Hackett, Department of Religion, University of Florida, Gainesville, FL 32611**

**"Revivalism, Reform and Rhetoric in Antebellum America"  
Stephen Ellingson, Department of Sociology, University of Chicago, Chicago, IL 60637**

**"Women, Symbols and Piety: An Analysis of a 19th Century Catholic Devotional Journal"  
Penny Becker, Department of Sociology, University of Chicago, Chicago, IL 60637**

**"From Muscular Christian to Masculinized Christianity: The Institutionalization of a Social  
Type"  
James A Mathisen, Department of Sociology, Wheaton College, Wheaton, IL 60187-5593**

**"Radical Patriarchalism: Family, Sexuality, and the Rise of Fundamentalism"  
Martin Riesebrodt, Destouchesstr. 14, 8000 Munchen 40, FEDERAL REPUBLIC OF  
GERMANY**

**Discussant: William R Garrett, Department of Sociology, St Michael's College, Winooski, VT  
05404**

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**SESSION 20: INTERPRETIVE ISSUES IN THE SOCIOLOGICAL STUDY OF RELIGION**

**CHART**

**"The Sociological Concept of Responsibility: A Case Study of Tensions between Faith and  
Freedom"  
Loretta M Morris, Department of Sociology, Loyola Marymount University, Los  
Angeles, CA 90045**

**TUESDAY, AUGUST 8**

**8:30 - 10:20**

"Interpreting and Explaining Religion: How Are They Different?"

Robert A Segal, Department of Philosophy, Louisiana State University, Baton, Rouge, LA 70803-3901

"The Sociology of Religion as Knowledge. On Studying a Form of Popular Ultimate Reality and Meaning"

Anthony J Blasi, Department of Sociology, University of Hawaii, Hilo, HA 96720

"Re-Examining Mills on Motives: A Character Vocabulary Approach"

Colin Campbell, Department of Sociology, University of York, Heslington, York YO1 5DD, UNITED KINGDOM

Convener/Discussant: William H Swatos, Jr., Editor, Sociological Analysis, 1500 7th Ave., Silvis, IL 61282

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10:30 - 12:20  
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**SESSION 21: RELIGION AND CONTROVERSIES**

**TUDOR A**

"Ethical Issues, Self-Styled Practices, and Attitudes Stated Towards Organized Religion among Intravenous Drug Users (IVDUs) Not in Treatment, in Chicago Illinois"

Hubert J Horan, School of Public Health, University of Illinois, Chicago, IL 60612

"Consequences of the 1987 Letter from Rome to the Catholic Bishops entitled 'Pastoral Care of Homosexual Persons' on Gay and Lesbian Groups within the American Catholic Church"

Kenneth J Zanca, Department of Philosophy and Religious Studies, Marymount College, Palos Verdes, CA 90274

"Band-Aids and a Blind Eye: American Religion and the Absence of a National AIDS Policy"

Paul Schwartz, California Institute of Integral Studies, San Francisco, CA 94117

Convener/Discussant: Constance A Jones, Department of Sociology, Mills College, Oakland, CA 94613

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**SESSION 22: TRENDS IN CONTEMPORARY AMERICAN RELIGION**

**TUDOR B**

"The American Jewish Denominations in the 1980s: The Patterns of Identification, Affiliation and Participation"

Barry A Kosmin, Paul Ritterband and Jeffrey Scheckner, North American Jewish Data Bank, Graduate School and University Center, City University of New York, New York, NY 10036-4459

"The Southernization of American Religion: Testing a Hypothesis"

Mark A Shibley, Department of Sociology, University of California, Santa Barbara, CA 93106

"Biblical Literalism and Inerrancy: A Reconsideration"

Clyde Wilcox, Department of Government, Georgetown University, Washington, DC 20057, Ted Jelen, Department of Political Science, Illinois Benedictine College, Lisle, IL 60532 and Corwin Smidt, Department of Political Science, Calvin College, Grand Rapids, MI 49506

TUESDAY, AUGUST 8

10:30 - 12:20

"Toward A Theory of Everyday Conversion: Modelling Religious Mobility in the Mainstream"

Mark C Suchman and Stephen E Van Rompaey, Department of Sociology, Stanford University, Stanford, CA 94305

Convener/Discussant: Rodney Stark, Department of Sociology and Department of Comparative Religion, University of Washington, c/o 13030 39th Ave NE, Seattle, WA 98125

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SESSION 23: RELIGIOUS INNOVATIONS

TUDOR C

Convener: Edgar W. Mills, Department of Social Sciences, Springfield College, Springfield, MA 01109

"Rationality and the Study of Religious Innovation in the Caribbean"

Stephen D Glazier, Department of Sociology, Kearney State College, Kearney, NE 68847

"Scholars, Sects and Sanghas. II: Group Structure and Process"

S D Berkowitz and R E Gussner, Department of Sociology, University of Vermont, Burlington, VT 05405

"Charismatic and Rational-Legal Authority in Contemporary Orthodox Judaism: The Process of Transformation of Types"

M Herbert Danzger, Department of Sociology, Herbert H Lehman College and The Graduate Center, City University of New York, New York, NY 10036-8099

"Religious Movements and the Changing Status of Women in India"

Helen Ralston, Department of Sociology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3 CANADA

Discussant: Laurence R Iannaccone, Department of Economics, Santa Clara University, Santa Clara, CA 95053

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SESSION 24: REFLECTIONS FROM THE WOMEN'S NETWORK

CHART

Convener: Madeleine Adriance, Liberal Arts, Mount Ida College, Newton Centre, MA 02159

Panelists:

Helen Rose Ebaugh, Department of Sociology, University of Houston, Houston, TX 77204-3474

Razelle Frankl, School of Business Administration, Glassboro State College, Glassboro, NJ 08028

Loretta M Morris, Department of Sociology, Loyola Marymount University, Los Angeles, CA 90045

Marie Augusta Neal, Department of Sociology, Emmanuel College, Boston, MA 02115

**TUESDAY, AUGUST 8**

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2:00 - 3:50  
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**SESSION 25: RELIGION AND SOCIAL PROBLEMS**  
(Joint ASR-SSSP Plenary Session)

**FRANCISCAN**

**Organizers/Conveners:**

Thomas Robbins (ASR), 427 4th St. SW, Rochester, MN 55902  
H Paul Chalfant (SSSP), Texas Tech University, Lubbock, TX 79423

"Democratic Disparities: On the Gap between Belief and Behavior in American Religion and Politics"

Irving Louis Horowitz, Department of Sociology, Rutgers, The State University of New Jersey, New Brunswick, NJ 08903

"Sexual Orientation as a Social and Religious Problem: The Current Ordination Crisis in the United Church of Canada"

Peter Beyer, Douglas Campbell, John Hannigan, Roger O'Toole and John Simpson, Division of Social Sciences, University of Toronto, Ontario M1C 1A4 CANADA

"Religion, Nostalgia, and the Demise of the Homogeneous National Society"

Roland Robertson, Department of Sociology, University of Pittsburgh, Pittsburgh, PA 15260

"Satanic Conspiracy: The Social Construction of the Demonic Subversion Myth"

David G Bromley, Department of Sociology, Virginia Commonwealth University, Richmond, VA 23284  
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4:00 - 5:00  
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**PRESIDENTIAL ADDRESS**

**FRANCISCAN**

**Convener:** Roland Robertson, Department of Sociology, University of Pittsburgh, Pittsburgh, PA 15260

"The Sociology of Religion and Social Problems"

James A Beckford, Department of Sociology, University of Warwick, Coventry CV4 7AL UNITED KINGDOM, and Loyola University of Chicago, Chicago, IL 60626  
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5:00  
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**PRESIDENTIAL RECEPTION**

**RENAISSANCE**

Co-sponsored by Loyola University of Chicago  
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7:00  
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**EXECUTIVE COUNCIL MEETING (II)**

**WINDSOR**

Helen Rose Ebaugh, President  
Barbara Jones Denison, Executive Officer



WEDNESDAY, AUGUST 9

~~Registration~~ 8:00 - 10:00

MEZZANINE

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8:30 - 10:20  
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SESSION 26: RELIGION AND POLITICS: CHURCH-STATE RELATIONS IN JAPAN,  
ISRAEL AND THE USSR TUDOR A

Convener: Ross P Scherer, Department of Sociology, Loyola University of Chicago, Chicago,  
IL 60626

"New Religions and Politics in Post-War Japan"  
Tsuyoshi Nakano, Institute for Comparative Study of Cultures, Soka University, JAPAN

"Religious-Zionists and the Israeli-Palestinian Conflict"  
Madeleine Tress, Politics Department, New York University, NY 10003

"The Religious Amplification of Ethno-National Problems in the Soviet Union"  
Jerry Pankhurst, Department of Sociology, Wittenberg University, Springfield, OH  
45501

"Why Do They Choose? The Process of Becoming Ukranian Priests amidst Glasnost,  
Perestroika, and Persecution"  
William M. Cross, Department of Sociology, Illinois College, Jacksonville, IL 62650

Discussant: Thomas Robbins, 427 4th St. SW, Rochester, MN 55902

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SESSION 27: ETHNOMETHODOLOGY/'GOD-TALK' TUDOR B

Organizer: Dusan I Bjelic, Department of Sociology, Boston University, Boston, MA 02215

"Park Street Preacher" (Visual Ethnography of a Religious Phenomenon)  
Shelley Schweizer-Bjelic, Harvard Divinity School, Harvard University, Cambridge, MA  
02138

"God and the Idiom of Mundane Reason"  
Edouard Berryman, Department of Sociology, Boston University, Boston, MA 02215

"Dear God in Heaven'-'God-Talk' in Suicide"  
Dusan I Bjelic, Department of Sociology, Boston University, Boston, MA 02215 and  
Shelley Schweizer-Bjelic, Harvard Divinity School, Harvard University, Cambridge, MA  
02138

"Wittgenstein and Mystical Experience"  
Caesar Mavratsas, Department of Sociology, Boston University, Boston, MA 02215

Convener/Discussant: Colin Campbell, Department of Sociology, University of York,  
Heslington, York YO1 5DD, UNITED KINGDOM

**WEDNESDAY, AUGUST 9**

**8:30 - 10:20**

**SESSION 28: RELIGION AND ECONOMIC JUSTICE**

**TUDOR C**

**Organizer:** Theodore E Long, College of Arts and Sciences, Merrimack College, North Andover, MA 01845

"Religion, Socialism and Secularization"

Anthony Mansueto, Center for Religious Movements, PO Box 8128, Pittsburgh, PA 15217

"Christ or Chaos? Notes on the Ideology of Father Charles E. Coughlin and the National Union for Social Justice"

John Richard Baumann, Department of Sociology, Graduate Center of the City University of New York, New York, NY 10036-4459 and Narcotic and Drug Research, Inc., 11 Beech St., New York, NY 10013

"The Protestant Ethic Goes Catholic: Mainline Economic Ethics and the Bishops' Letter"

Theodore E Long, College of Arts and Sciences, Merrimack College, North Andover, MA 01845

**Convener/Discussant:** Alan K Mock, Iliff School of Theology, Denver, CO 80210

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10:30 - 12:20  
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**SESSION 29: RATIONAL CHOICE AS APPLIED TO RELIGION**  
(Joint ASR-ASA Session)

**MONTEREY**

**Organizer:** Laurence R Iannaccone, Department of Economics, Santa Clara University, Santa Clara, CA 95053

**Convener:** Benton Johnson, Department of Sociology, University of Oregon, Eugene, OR 97403

"The Rational Choice Approach to Religion: Progress and Prospects"

Laurence R Iannaccone, Department of Economics, Santa Clara University, Santa Clara, CA 95053

"The Weakness of Monopoly Faiths: Market Forces and Catholic Commitment"

Rodney Stark, Department of Sociology and Department of Comparative Religion, University of Washington, c/o 13030 39th Ave NE, Seattle, WA 98125 and James C McCann, Department of Sociology, University of Washington, Seattle, WA 98195

"The New Pluralism in American Religion and Its Sociology"

R Stephen Warner, Institute for Advanced Study, Princeton, NJ 08540 and Department of Sociology, University of Illinois, Chicago, IL 60680

**Discussant:** Mary Brinton, Department of Sociology, University of Chicago, Chicago, IL 60637

WEDNESDAY, AUGUST 9

• Sessions 30, 31 and 32 are all held at the ASA Hotel

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2:30 - 4:20  
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**SESSION 30: SOCIOLOGY OF RELIGION: CULTURE, RELIGION, MORALITY AND EDUCATION**  
(Joint ASA-ASR Session)

**Organizer/Convener:** Roland Robertson, Department of Sociology, University of Pittsburgh, Pittsburgh, PA 15260

"Inner-Worldly Individualism and the Institutionalization of Puritanism in Late-Seventeenth Century New England"  
Adam Seligman, Department of Sociology, University of California, Los Angeles, CA 90024

"Transgressing the Boundary between the Sacred and the Secular/Profane: A Durkheimian Perspective on a Public Controversy"  
Kenneth A Thompson, Faculty of Social Sciences, Open University, Milton Keynes MK7 6AA, UNITED KINGDOM

"Vocabularies of Concern and Leadership Transformed: Moral Language at Quaker and Military Boarding Schools"  
Kim Hays, (UC-Berkeley), Tillierstrasse 53, 3005 Bern, SWITZERLAND

"Educational Aspirations for the Next Generation: Values of the New Jewish Mother in Israel"  
Moshe Hartman, Behavioral Sciences Department and Harriet Hartman, Department of Education, Ben-Gurion University of the Negev, ISRAEL

**Discussant:** Gary Abraham, Department of Sociology, Saint Bonaventure University, Saint Bonaventure, NY 14778

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**SESSION 31: ISSUES IN RESEARCH ON WOMEN AND RELIGION**  
(Joint SWS-ASR Session)

TEAKWOOD ROOM A, SAN FRANCISCO HILTON AND TOWERS

**Organizer:** Madeleine Adriance, Liberal Arts, Mount Ida College, Newton Centre, MA 02159

**Convener:** Nancy Nason-Clark, Department of Sociology, University of New Brunswick, New Brunswick, E3B 5A3 CANADA

**Panelists:**

"African-American Church Women: A Continuing Cultural Review"  
Jualynne Dodson, Institute for Social and Policy Studies, Yale University, New Haven, CT 06520

"Gender and Pastoral Roles in the Grassroots Church in Brazil"  
Madeleine Adriance, Liberal Arts, Mount Ida College, Newton Centre, MA 02159

"Field Work Among Witches: Negotiating Identity"  
Mary Jo Neitz, Department of Sociology, University of Missouri, Columbia, MO 65211

WEDNESDAY, AUGUST 9

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4:30 - 6:20  
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**SESSION 32: SOCIOLOGY OF RELIGION: GLOBALIZATION, DISCIPLINE AND  
RELIGION**  
(Joint ASA-ASR Session)

**Organizer/Convener:** Roland Robertson, Department of Sociology, University of Pittsburgh,  
Pittsburgh, PA 15260

"Religion: Global Narrative of the Body"

Bryan S Turner, Faculty of Social Sciences, State University of Utrecht, THE  
NETHERLANDS

"Rational Ontology, New Religious Movements and the World System"

George M Thomas, Department of Sociology, Arizona State University, Tempe, AZ  
85281

"Assessing Ascetism: Beyond Weber in Conceptualizing the Interplay between Religion and  
the World"

William R Garrett, Department of Sociology, St Michael's College, Winooski, VT 05404

"Religion and Theology in the World System: The Case of Minjung Theology"

Frank Lechner, Department of Sociology, Emory University, Atlanta, GA 30322

**Discussant:** Gary Abraham, Department of Sociology, Saint Bonaventure University, Saint  
Bonaventure, NY 14778

## ABSTRACTS

David S Adams, Department of Sociology, Ohio State University, Lima, OH 45804

### "Good Citizens as Social-Problem Volunteers: A Civil Religious Lesson in School Curricula"

In his Inaugural Address George Bush endorsed what he called a "new activism" for dealing with social problems of the city, like poverty and illiteracy. Throughout his Presidency (but particularly during his first administration) Ronald Reagan endorsed what he called "private initiatives" for dealing with the whole range of social problems in the United States. With these phrases, Bush and Reagan refer to a strong theme in American civil religious culture -- God wants us as citizens of the United States to engage in voluntary action to improve our neighborhoods, communities and the nation. (Other Presidents, too, have endorsed such citizens voluntarism and, like Bush and Reagan, associated it with civil religious themes; Adam, 1987, 1989.) In this paper I will look at ways in which schools (especially, but not exclusively, elementary and secondary public schools) teach and reinforce this same civil religious lesson. Both the official curriculum of schools and extra-curricular activities teach the idea that voluntary participation in social-problem movements makes a good citizen. The lesson is part of both the overt curriculum of the schools and an element of the "hidden curriculum".

Madeleine Adriance, Department of Sociology, Mount Ida College, Newton Centre, MA 02159

### "Women, Church, and Community in Brazil"

Within the grassroots Catholic Church in Brazil there is evidence of new leadership roles for lay women, along with corresponding adjustments in family relationships to allow for these new roles. Most of the literature on the Brazilian church, however, does not seem to acknowledge the implications for gender roles in the development of grassroots religious leadership. This paper presents evidence of female leadership within church and community, as well as corresponding changes in family behavior. The evidence is drawn from the author's field research and interviews in several dioceses in three different regions of Brazil. Reasons for this new development are explored, along with implications for further research.

Angela A Aidala, Department of Sociology, Rutgers, The State University of New Jersey, New Brunswick, NJ 08903

### "The New Religions: A Test of the Successor Movement Thesis"

Utilizing data collected in a longitudinal, nationwide study of individuals who at time of first interview (1974) were members of communal households inspired by the full range of social movements which emerged in the late 1960s and early 1970s, this study poses some challenge to the successor movement thesis. For

example, among those committed to an alternative religious movement, there is great variance in the extent to which participation in the secular movements of 1960s youth culture preceded religious conversion. Among ex-members of the secular movements of the counterculture, there has been more continuity than change over time in ideological perspective; however forms and forums of activism have shown considerable. This study will relate these and other findings to Bellah's theory of social movements and cultural change.

Eileen Barker, Department of Sociology, London School of Economics, London WC2A 2AE, UNITED KINGDOM

#### "The Problem with Seeing Religion as a Problem"

The problem with religion is that people have a remarkable tendency not to see their own religion as a problem - epistemologically speaking. It therefore becomes a problem to see religion as a problem. But, of course, sociologists of religion do see religion as a sociological problem - just as believers see others' religions as a theological and, sometimes, as a social problem.

The paper draws distinctions between the different kinds of problems to which religions give rise, and draws on the controversy between new religious movements and their opponents (and some other religious controversies), to examine the sorts of problems that sociologists of religion can find themselves facing when they take religion as their starting point in investigating a sociological problem.

Michael Barkun, Department of Political Science, Syracuse University, Syracuse NY 13244-1090

#### "'Christian Identity' Groups and the Cultic Milieu"

One of the most striking political developments of the last 20 years has been the rise of a new genre of radical right-wing movement in the United States, sometimes described as "white supremacist," "neo-Nazi," or "Christian Identity." What makes these groups distinctive is not so much their political commitments per se as their fusion of radical-right politics with an eccentric millenarian religiosity, based upon dispensational premillennialism and British-Israelism. At the same time, the movement is difficult to conceptualize because of its heterogeneous organizational forms -- structures that extend across a range from tightly organized religio-political sects to ill-defined bodies of "seekers" unencumbered by membership obligations.

This paper seeks to understand and provisionally map the domain of right-wing millenialism through such concepts as "cult" and "sect" and what Colin Campbell has referred to as the "cultic milieu." The "cultic milieu" constitutes the reservoir from which elements are drawn that give a distinctive ideological cast to the movements. It also helps identify those most likely to appear as members or sympathizers. The "cultic milieu" is defined by Campbell as a society's body of "rejected knowledge," ideas that are not simply unorthodox or unpopular but have been stigmatized as false, heretical, and/or taboo-breaking.

If the "cultic milieu" is the repository of "rejected knowledge," this definition begs the question -- rejected by whom? The paper will argue that over the last several decades the clarity of the boundary between accepted and rejected knowledge has blurred; that in consequence a once clearly bounded "cultic milieu" has increasingly expanded into new subject areas, new forms of organization, and new populations; and that in consequence the ultra-rightists, despite their small numbers, exemplify an expanding category of syncretic religio-political group.

Mary Ellen Batiuk, Division of Social Sciences, Wilmington College, Wilmington, OH 45177

**"The Religious Lives of Female Inmates"**

This paper will examine the religious lives of women inmates utilizing indepth interviews and the examination of journal entries. The relationship between criminal action and religious experience, and religious experience and rehabilitation will be discussed. Finally, comparison will be drawn between the religious experience of female and male inmates.

John Richard Baumann, Department of Sociology, Graduate Center of the City University of New York and Narcotic and Drug Research, Inc., 11 Beech St., New York, NY 10013

**"Christ of Chaos?: Notes on the Ideology of Father Charles E. Coughlin and the National Union for Social Justice"**

After years of building up a mass radio audience and 'religious empire', Father Charles E. Coughlin on Armistice Day, 1934, launched the National Union for Social Justice. Dedicated to more than just solving the immediate problems of a nation in the midst of an economic depression, the National Union represented Coughlin's acceptance of "the challenge to organize for obtaining, for securing and for protecting the principles of social justice"; in other words, for saving the nation. The National Union would free this nation from both the corruption of economy, society, polity and soul inherent in modern capitalism as well as repeal the godless, evil threat of communist conspiracy, intrigue and take-over. Drawing extensively on the speeches and writing of Father Coughlin himself, this paper offers an ideological examination of the National Union for Social Justice and Father Charles E. Coughlin.

Penny Becker, Department of Sociology, University of Chicago, Chicago, IL 60637

**"Women, Symbols and Piety: An analysis of a 19th century Catholic devotional journal"**

This analysis of a nineteenth-century Catholic devotional journal seeks to clarify the social relations in which the producers and users of the journal were embedded, and the impact on these relations, and on popular devotions, of events such as: the massive Irish immigration of after the potato famine, the

century-long struggle of the Catholic church to centralize control and in the process to standardize both church administration and worship forms, the gender-specific role allocation of work within the family, Protestant ideals of female morality and spirituality broadly available in American culture, wide-spread Catholic revival from the 1830s carried out by parish missions all over America.

I also will develop an analysis based largely upon Michael Baxandall's and Wendy Griswold's world which attempts to specify how culturally relevant meanings are created, embedded in cultural objects and selected by "consumers" of culture.

Specifically, I hope to show that one can predict that the devotional journals, although originally largely controlled by the Catholic hierarchy and used to disseminate "proper" objects of contemplation for laity, were capable of being taken over by lay Catholic women for the purposes of expressing topics of their own concern. The form of the journal, which allowed for submission of stories by readers and reports of miracles and graces by readers, opened the door for this use. Content analysis of the journal at the beginning of its publication (the 1860s) and thirty years later, in the 1890s, will be used to discern if change in content occurred as well as the nature of the differences in the themes covered by the journals.

S D Berkowitz and R E Gussner, Department of Sociology, University of Vermont, Burlington, VT 05405

#### "Scholars, Sects and Sanghas. II: Group Structure and Process"

Previous work has shown that academic theories of recruitment to Asian-based meditation groups centering on "disturbance," "needs" and "belongingness" do not adequately explain affiliation with these groups in North America. We found marginal support for Bellah's notion that a "cultural break" occurred in the United States in the mid 1960-70s which was an underlying factor in explaining the rise of certain kinds of NRMs. This leaves as problematic the ways in which this cultural break facilitated the growth of, specifically, Asian-based meditation groups in the North American context.

This paper explored two models of group structure and group process: the Western social movement model (WSM) and the sangha. We explored the adequacy of these models for explaining data gathered from 327 respondents associated with ten mainline Asian-based meditation groups in 1984. The data show that Rs' reason for joining, modes of affiliation, and careers within these groups are better explained by the sangha model of group structure and process. Individuals join these groups in order to attain states of individual self-realization (siddha), and the structure of sanghas are designed to support this and to sustain a group process consistent with this. Therefore, the nature of the cultural break posited by Bellah may best be seen not so much as a turning East as a turning inward: individuals embracing not only an alternative model of groups but an alternative model of society implicit in the sangha.



Edouard Berryman, Department of Sociology, Boston University, Boston, MA 02215

**"God and the Idiom of Mundane Reason"**

This paper will explore the phenomenon at the center of the "rationality debate," the empirical non-availability of the divine. It will be argued that invisibility, which implies a modification of the assumption of the interchangeability of standpoints, is constitutive of the believer's God. This will lead to a discussion on the relation between religious belief and what Schutz call the "natural attitude," or what Pollner designates as the "idiom of mundane reason."

Peter Beyer, Douglas Campbell, John Hannigan, Roger O'Toole and John Simpson, Sociology, Division of Social Sciences, University of Toronto, Ontario M1C 1A4 CANADA

**"Sexual Orientation as a Social and Religious Problem: the Current Ordination Crisis in the United Church of Canada"**

Current debate on the proposed ordination of professed homosexuals by the United Church of Canada has precipitated perhaps the most serious crisis in the six decades of this denomination's history.

Timely sociological investigation of this potentially schismatic situation is conducted (through a combination of interviews, printed sources and survey data) and reveals a highly influential "progressive" elite in conflict with a more conservative rank-and-file majority. Examination of the tension between these bodies sheds light on the role of the clergy, the place of the scriptures, the distribution of power and the genesis of mass dissent in this religious tradition.

Yet the utility of this case-study is by no means restricted to the religious organization under scrutiny. Its insights are relevant to other large, "mainstream" denominations striving to cope simultaneously with the needs of their congregations and the imperatives of the wider, secular society.

Dusan I Bjelic, Department of Sociology, Boston University, Boston, MA 02215  
Shelley Schweizer-Bjelic, Harvard Divinity School, Harvard University, Cambridge, MA 02138

**"'Dear God in Heaven'-'God-Talk' in Suicide"**

This paper is an investigation into the relevance and ramifications of Ludwig Wittgenstein's philosophical investigations of language-use for studies in religious phenomena. The first part of this paper will focus on how the problems which Wittgenstein locates in philosophy, i.e. meaning, knowing, believing and language use, have been considered in various ways by several contemporary theologians and philosophers of religion.

The second part of this paper will develop a necessary parallel project which

demonstrates how an ethnomethodological (Garfinkel, 1967) investigation into ordinary "god-talk" can bring understanding not only to Wittgenstein's challenging views on language but the project of theology itself. This aspect of the paper is of particular significance because it lends vitality, if not credibility, to Wittgenstein's remarks that meaning emerges not in "what" is said (i.e., in the words themselves) but in "how" the language is situationally used. If one is to give credit to recent theological investigations into meaningful God-talk, I propose they follow a "from-the-bottom-up" format or, in other words, begin by showing how everyday use of God language in situ, secular or religious, carries an intelligibility upon which more abstract theological constructions rely. This part of the paper will be an analysis (video tape) of a dramatic episode in one man's life, a public suicide, and the ensuing proliferation of expletive God-talk among the witnesses. A transcript of the event will be included as data in the paper.

Shelley Schweizer-Bjelic, Harvard Divinity School, Harvard University, Cambridge, MA 02138

**"Park Street Preacher" (Visual Ethnography of a Religious Phenomenon)**

This is a 15 minute slide show on a street preacher: his religious practice, his public service and his biography. It describes, by use of images and audio recording, a religious phenomenon in an ordinary urban setting. In visual ethnographic style, it shows how "the word" of "God" is disseminated within the environ of Boston's subtrain.

Anthony J Blasi, Department of Sociology, University of Hawaii, Hilo, HA 96720

**"The Sociology of Religion as Knowledge. On Studying a Form of Popular Ultimate Reality and Meaning"**

Sociologists are not always articulate about the epistemological status of their craft, but they in fact maintain a consistent and identifiable stance. Non-specialists are sometimes misled by the consequent ambiguities, particularly when confronted with the sociological inquiry into religion and other meaning systems. By using certain phenomenological insights, consideration is given to important moments in the reality construction activity of both the scientific inquirer and that of the bears of religion, the latter itself being a form of ethnoscience. The result of the analysis is a framework in which consistency and clarity can be articulated.

Michael Burdick, Religious Studies, University of California, Santa Barbara, CA 93106

**"The Greater Value of Mercy: Religion and Human Rights in Argentina"**

In Argentina, the question of human rights directly challenges the historical and cultural legacy of the nation. Public rationalizations for the atrocities

committed by the State against the desaparecidos intimate a value system where an individual - and not just an individual's well being - can be sacrificed for the common good. Human rights, however, asserts the unequivocal value of the person and the right to due process of law.

Once instrumentalized the issue of human rights unmasked the operant values of two dominant institutions - the Catholic Church and the Military. Human rights activists criticized church elites for their failure to act on behalf of victims of the military's "dirty war." Charges of individual collaboration, ideological collusion or tacit complicity were levied against church elites requiring them to defend their human rights stance. Likewise, the civilian prosecution of the military revealed the virtually unassailable values of the military caste who believed that they had sacrificed their lives for the honor and glory of the Fatherland.

In return to democracy, the Catholic bishops called for reconciliation among the various sectors of society. What occurred may best be described as a militant secularism, i.e. the countervailing force to a "Catholic Monopoly of the Right" (cf D. Martin, 1978). In addition to the prosecution of the military, the Alfonsin administration enacted legislation that contravened the normative values of the Catholic Church, and proposed a Constitutional reform which included the separation of church and state, a sacrosanct privilege of the Church. Human rights activists and the actions of the civilian government attempted to ensure a liberal democratic future for the country through reform of the traditional power structures. The government's actions, however, may have consolidated antidemonic alliances within the two institutions. As one bishop stated, "We want democracy, but not this type."

Colin Campbell, Department of Sociology, University of York, Heslington, York  
YO1 5DD, UNITED KINGDOM

#### "Re-examining Mills on Motives: A Character Vocabulary Approach"

Mills' famous article "Situated Actions and Vocabularies of Motive" is re-examined and different strands of thought pertaining to the study of motives identified. His stress on a 'vocabulary of motives' research programme is then contrasted with the subsequent development of a 'motive talk' tradition of inquiry. The advantages of Mills' original approach are then restated and shown to be applicable to an 'action' as well as an 'interaction' perspective, whilst the study of typical 'vocabularies of motive' is seen to be tied to the concept of 'character' as well as 'role'. This latter 'character vocabulary' approach is then shown to be directly linked with the study of ethics and ethical ideals and hence to have a special significance for the sociology of religion.

Mark Chaves, Department of Sociology, Harvard University, Cambridge, MA 02138

#### "Secular Ties of Elite Religious Professionals From 1912 to 1982"

Data from 1912 and 1982 Who's Who volumes were used to study the extent to which patterns of connections between elite Protestant professionals and secular

organizations have changed during the 20th century. Protestant elites are significantly more likely to be connected to secular sectors in 1982 than in 1912. This trend towards greater integration of the clergy role with secular society is interpreted as a result of the substantial relative decrease in the size of the religious sector. The number of available clergy has decreased at a greater rate than the demand for clergy in secular organizations and institutions. This produces more secular opportunities per individual religious elite and leads to the observed greater rates of connection between elite religious professionals and secular organizations. The contribution of increasing societal differentiation to this trend is also noted.

M Richard Cramer and Marilyn Metcalf-Whittaker, Department of Sociology, University of North Carolina Chapel Hill, NC 27514

#### "Sectarian Religious Beliefs and Their Correlates in Black and White America"

Conventional wisdom and some generally dated sociological reports attest to the existence of at least as strong Christian belief among blacks as among whites in our society. Mainly using data from the 1988 General Social Survey, this paper examines evidence concerning whether secular religion mitigates the general picture of black alienation derivable from research on civil religion and American politics.

First, the religious attitudes and behavior of blacks and whites are compared both on relatively new issues, like prayer in schools and televangelism, and on traditional measures of religious commitment and activities? Second, we look at the relationships between religious beliefs and behaviors and measures of political and social alienation. Finally, we test whether these relationships hold when social class, sex, and region, among other demographic variables are controlled.

William M Cross, Department of Sociology, Illinois College, Jacksonville, IL 62650

#### "WHY DO THEY CHOOSE? The Process of Becoming Ukrainian Priests amidst Glasnost, Perestroika, and Persecution"

This study was compiled from several diverse sources: from reports from the underground Orthodox and Roman Catholic Churches inside the Ukraine, from recent emigrants, and from Ukrainian clergy who recently visited the Ukraine. It is evident that church life continues to be strong and vital, in spite of continued persecution. Removal from the Ukraine of clergy continues, as does destruction of church buildings. Men continue to seek ordination for several reasons. Many feel the call from God to serve as clergy. This call seems to be intensified as a result of both persecution, and the resultant deportation of clergy. Ukrainian nationalism is also a motivation. One demonstrates loyalty to both nation and religion in this special way. Men can retain their previous occupation; indeed, they must, in order to continue to fulfill their calling as priests. The ordinand may be able to more fully influence others, inasmuch as

he retains contact, and does not withdraw from family, coworkers and neighbors. If and when perestroika results in a decrease and even an end to persecution, these several motivations may decline in strength and intensity, with the effect of a falling off of interest in and movement into the priesthood.

M Herbert Danzger, Department of Sociology, Herbert H Lehman College and the Graduate Center, City University of New York, New York, NY 10036-8099

**"Charismatic and Rational-Legal Authority in Contemporary Orthodox Judaism: The Process of Transformation of Types"**

In this paper we examine charismatic and rational-legal authority in Judaism today as it is manifested in the schools for the newly Orthodox. We find that rational-legal legitimation has become the basis for a new kind of charismatic authority. As becomes clear in the discussion, these two types are not simply legitimations but also types of authority with different scopes of control over their adherents. We describe the socialization process which makes possible this transformation of authority types and briefly discuss the historical antecedents of this development.

James D Davidson, Department of Socio/Anthro, Purdue University, West Lafayette, IN 47907

C Lincoln Johnson, Department of Sociology, University of Notre Dame, Notre Dame, IN 46556

Alan K Mock, Iliff School of Theology, Denver, CO 80210

**"The Religiosity of the Affluent"**

A great deal of previous research has presented a very homogeneous image of the affluent: they are white, Anglo-Saxon, mainline Protestants who own/manage large businesses; exploit workers; have technological and engineering degrees from some of the nation's leading colleges and universities; are this-worldly and materialistic; belong to elite civic organizations; and are politically conservative (Republican). This image has led to a prevailing image of religiosity among the affluent: that they do not attach much importance to religion; attend worship services only on a now-and-again basis; and to the extent that they believe anything, their faith tends to be highly vertical, personal, and comfort oriented (emphasizing what Weber called theodicies of "good fortune").

But recent studies have shown there are important differences in the educational, occupational, and social characteristics of the affluent. These differences foster sizable variations in their attitudes, values, and beliefs. We believe these social and political differences also affect the religious orientations of the affluent, causing some to be more involved than others and some to be more "good fortune" oriented than others. We explore this working hypothesis using data from the richest members of 31 affluent congregations. The results document the existence of large variations in the religiosity of the affluent. They also demonstrate that these variations in religiosity are related to social conditions such as amount and type of education; economic class; whether one works in the

private or public sector; the field one works in (e.g., business, farming, education, medicine); job security; political orientation; and beliefs about inequality.

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**"Revivalism, Reform and Rhetoric in Antebellum America"**

During the early decades of the nineteenth century revivalism spawned a variety of religious and reform movements in America. What prompted some to stay within the boundaries of revivalistic Christianity and others to cross the boundaries and embrace secular or extreme Christian views and actions? Rather than looking for the links of secularization at the macro level, I suggest that they will be found at the institutional level. In particular, this research proposal posits that the ideas and rhetoric of northern revivalism fostered the decoupling of the Garrisonian wind of abolitionism from more legitimate expressions of Christianity. I draw upon recent approaches to the study of culture, which emphasize the conscious creation, manipulation and re-working of cultural objects in the processes of social change and meaning construction, to understand the ways in which the articulation of three revivalistic doctrines (perfectionism, millennialism, immediatism) were incorporated, changed and used by abolitionist, William Lloyd Garrison, for secular ends. The research design follows Griswold's (1987) methodology which starts with the cultural object(s) itself and considers the intentions of agents, the reception of the objects, their comprehension in terms of genres, and their explanation with reference to the social and cultural worlds of groups and individuals.

Tanice G Foltz, Department of Sociology, California State University, Los Angeles, CA 90032

Wendy G Lozano, Departments of Sociology and Women's Studies, California State University, Long Beach, CA 90840

**"Into the Darkness: An Ethnography of Contemporary Witchcraft and Death"**

This paper focuses on the significant elements of the Dianic tradition of Wicca as they pertain to the process of dying and dealing with death. The group observed identifies itself as radical feminist, separatist coven of witches.

Using analytical description, the paper explores the essential parts of the annual ritual of Hallowmas, when coven members pass "into the darkness" in affirmation of death as an integral part of the life cycle. Also discussed are both personal and public rituals in honor of the dying and the dead, including a Wiccan funeral.

The researchers collected data through participant observation in the coven's rituals and selected social events for a period of slightly over one year. In addition to ethnographic field notes, case histories were obtained through semi-structured in-depth interviews with each member of the coven.

Raj S Gandhi, Department of Sociology, The University of Calgary, Calgary, Alberta, T2N 1N4 CANADA

**"The Secular Dimensions of a Religious Problem: Hindu-Muslim Conflict in India"**

Modern India shares with the modern world the new faith which technology has implanted in the hearts of men. It is a faith in man's capacity to solve his problems without reference to a supernatural or a transcendental reality. This is broadly the secularist attitude to life which is challenging the traditional values and traditional attitude towards life all over the world. The process of secularization is negatively the withdrawal of areas of life and activity from the control of organized religious bodies and the withdrawal of the areas of thought from the control of what are valued to be revealed truths. Positively it may be seen as the increasing assertion of human science and technics to human problems of every kind.

While this secularist attitude as it is emerging in modern India has not developed at the same rate among two important segments of Indian population, viz the Hindus and Muslims, the former are matching the Muslim fundamentalism with Hindu orthodoxism. In this paper, with the help of sociological theories of conflict, violence and anomie it is argued that while so-called religious conflict in India had always a secular dimension, it has not been appreciated by social scientists majority of whom find the main causes of conflict in religious differences between the Hindus and the Muslims. This is not all. The argument is often reversed. Even secular problems among two groups are explained with the help of the "sacred". This paper is an attempt at deconstructing the myth that the differences in religion is the main cause of conflict.

Not only the differences in the rate of secularism in two communities is documented with historical references and the more recent trends but with regard to the specific cases of conflict between Hindus and Muslims in 1980s, as such, the secular dimensions of religious problem is laid bare with an eye to objectivity.

John C Gessner and Donald R LaMagdeleine, Department of Sociology, College of St Thomas, St. Paul, MN 55105

**"Crumbling Pillars: Diocesan Leaders' Perceptions of Catholic Institutional Change"**

Many have noted the impact made by those born from shortly after the end of World War II through the early 1960's on U.S. denominational topography. Baby Boomers' "voluntaristic" preference for non-membership in formal religious organizations (Roof & McKinney, 1985; 1987), attraction to new religious movements (Hargrove, 1976; Wuthnow, 1976a; Tipton, 1982), and avoidance of the traditional mainstream denominations (Johnson, 1985) rearranged the size and

vitality of U.S. religion beyond the enormous size of the cohort.

In retrospect, Boomers' proclivity for avoiding congregational membership meant that denominations should have taken their burgeoning numbers with a grain of salt. Religious leaders, for example, expected eventual payoffs in the form of expanded church rolls when planning building campaigns to accommodate members' larger families. If, however, a larger than average percentage of those children never joined, the traditional calculus on which the building decisions relied proved erroneous.

Moreover, as "carriers" of the period's large scale questioning of conventional mores (Roof & McKinney, 1987), Boomers arguably engendered some of the personnel difficulties attendant with larger than average defections and career switching within the lives of those working in religious institutions of the time. They may also have played some role in the theological unrest of the period (Cox, 1969; Roszak, 1972; Wuthnow, 1976b).

Did everyone in a given congregation, parish, diocese, or church agree on decisions to build another school or church? If not, how were the various camps arrayed? How were the various Baby Boom proclivities for unorthodox religiosity interpreted by religious leaders at the time? Was the influx of so many potential members a boon or a bane from the perspective of committed members?

This paper will report on research concerning local Roman Catholic denominational leaders' experiences and perceptions of such infrastructural issues. We will focus on the early adolescent and early adult years of the bulk of the U.S. Baby Boom cohort (1960 to the present). Using a case approach, we will employ largely qualitative methodologies (e.g., interviews and content analysis of denominational newsletters), supported by analysis of socioeconomic indicators (e.g., local denominational level of education and income) in order to situate leaders' perceptions within their social context.

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Phyllis M G Myers, Department of Sociology, Northern Illinois University,  
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"Pilgrims to Our Lady of the Snows, Belleville, Illinois in the Marian Year: 1987-1988"

The paper will present the findings of a research on the pilgrim experience at Our Lady of the Snows in Belleville, Illinois. With the use of interviews through questionnaires, recordings of life stories, collection of anthropological artifacts and participant observation, findings show that pilgrimage is a complex experience deeply rooted in the life and the religious experience of the believer, a source of meaning in a valueless society. The paper will also argue that the methodological premise to understand a phenomenon as complex as pilgrimages consists in synchronizing oneself with the culture and language of pilgrims.



Stephen D Glazier, Department of Sociology, Kearney State College, Kearney, NE 68847

**"Rationality and the Study of Religious Innovation in the Caribbean"**

An analysis of rational decision-making in Caribbean religions with reference to three separate projects conducted over a twelve year period. The first project dealt with the choice of exorcists in Trinidad and St. Vincent. The second project focused on leadership decisions among the Spiritual Baptists of suburban Trinidad, and the most recent project focused on rational decision-making in the presentation of Spiritual Baptist sermons (comparing Trinidadian sermons with sermons collected on other Caribbean islands). In each project it was necessary for the researcher to modify -- and question -- what is meant by the terms "rational" and "choice." More importantly, the researcher was forced to come to grips with differences in the ways these terms are used in Anthropology, Economics, and Sociology.

Julian McAllister Groves, Department of Sociology, University of North Carolina, Chapel Hill, NC 27514

**"The Reluctant Converts of Nichiren Shoshu of America"**

In this paper I document the careers of reluctant converts in a Japanese Buddhist movement in the United States: Nichiren Shoshu of America. Reluctant converts are participating members of a new religious movement who are not fully persuaded by the movement's ideology, or who interpret that ideology in ways that conflict with other members. In the case of Nichiren Shoshu of America, they are seekers of spiritual solutions to personal problems through intimacy and self-help. Upon encountering this movement, however, they find that it is oriented toward materialism, mass recruitment and world transformation. Reluctant converts are capable of creatively re-defining the ideologies of new religious movements to suit their own needs. They also present these movements with certain tensions. The ways in which new religious movements respond to reluctant converts has implications for their successful insertion into foreign cultures.

Charles L Harper, Department of Sociology, and Bryan F LeBeau, Department of History, Creighton University, Omaha, NE 68178

**"Doing Well or Becoming Evil: The Problematization of Marginal Religious Movements in America"**

The existence of exotic and marginal religious groups has been a constant feature on the American landscape since the early days of the republic. There is a vast sociological literature about recent manifestations of such movements (e.g. the "new religions") and a large historical literature about their earlier ones (e.g. Shakers and Mormons). But much of the sociological literature tends to be a historic, and much of the historical literature relates their existence to the particularities of time, place, and the particular actors of American history. In both literatures investigators have paid more attention to certain

movements seen as "malevolent" and as objects of intense public controversy. But there has been scholarly attention to similar marginal movements viewed as merely exotic or eccentric, and existing rather quietly in the margins and interstices of the American social fabric. Furthermore, social change has meant that often the same movement has been viewed as malevolent at certain times/circumstances but benign at others. In this investigation we pose general questions about the problematization of marginal religious movements in the United States: Under what circumstances do some movements become understood as malevolent, controversial, and perhaps the objects of repression? Similarly, how is it that others do not, or do so only at particular times in their developmental careers? We view the process of problematization as a variable process, both between movements and across time. Using both historical and contemporary materials we propose a formal model about the factors that explain how marginal religious movements do (or do not) become problematized in the United States.

Moshe and Harriet Hartman, Ben-Gurion University of the Negev, ISRAEL

"Educational Aspirations for the Next Generation: Values of the New Jewish Mother in Israel"

The high education aspirations of Jews have been linked to the Jewish religion as well as to the minority status of Jews. Role modeling after high educational achievers is suggested as a third explanation. The paper examines the explanatory potential of each for aspirations of Jewish mothers in Israel for their son's and daughter's education, and the differences between aspirations for sons and daughters. The data are based on interviews with a representative sample of over 1000 Jewish married women under the age of 55 living in the urban areas of Israel. The effects of education of respondent and spouse and their parents, religiosity, ethnicity and socio-economic status are examined in multivariate probit models. Separate analyses are presented for each ethnic group as well as the total sample.

The high aspirations for their children's education which are found are not explained by minority status, since they are shared by Jews not living in a minority position as well: income has a positive though weak relationship with aspirations, and the relationship between ethnicity and aspirations is explained by differential education and religiosity. Religiosity has a negative effect on daughter's aspirations, and a positive effect on aspirations for son's education, at least among the European-American ethnic group.

The overall egalitarian orientations to education for sons and daughters which are found are related especially to education and European-American ethnic background. Role modeling is shown to have some influence, particularly among the AA, where the woman's education becomes the only significant influence on aspirations for her daughter when other variables in the model were controlled.

The paper concludes that the observed high aspirations for education apparently result from a secularization of the original traditional Jewish value on religious learning for males and a generalization of this value to both sexes, creating a positive orientation to education and knowledge in general which is now perpetuated without the reinforcement of religiosity or minority status.

Kim Hays, (UC-Berkeley), Tillierstrasse 53, 3005 Bern, SWITZERLAND

**"Vocabularies of Concern and Leadership Transformed: Moral Language at Quaker and Military Boarding Schools"**

This paper outlines the traditional moral belief systems of the American Quaker community and the American military profession and then studies the application of the two traditions at Quaker and military boarding schools. The focus of the paper is on moral language, particularly on the words used by the two traditions to describe complicated relationships between group sanction and individual freedom, which are identified as the Quaker "language of concern" and the military "language of leadership." The author, who lived at three Quaker and three military boarding schools for several weeks each, finds that the moral vocabulary of "concern" and "leadership" is used by students and staff alike. But these same words that unify each school community are also the basis for internal dissent, with each sub-group representing itself as the true champion of concern or leadership. In addition, the author shows how these two central moral concepts are transformed. Originally keystones in the Quaker and military moral traditions of sacred service and mutual support, they become among the students vehicles for describing their "real" selves and defining their private aspirations. The author identified this individualization of moral language as a loss of sacredness.

Esther Heffernan, Department of Sociology, Edgewood College, Madison, WI 53711

**"Religious Vocations of American Women: Membership in a Socio-Historic Context"**

The paper examines the declining numbers of women entering and remaining in religious congregations in the context of three closely related social changes: the upward socio-economic mobility of the Catholic community in the 1950's and 60's; the interacting effects on Catholic institutions of the "baby boom and the move to the suburbs; and the significant changes in the position of women prior to, during and immediately after World War II. In turn, the paper examines the interacting effects of these factors, and changes occurring in the Catholic Church as a consequence of Vatican II, on internal changes in the structures of relationships within congregations of women. These include 1) growth in size; 2) educational and social mobility; 3) recognition of "the spirit and aim of each founder"; and 4) modification of governmental structures and forms of ministry. The paper concludes with a note on the past history of "communities of women" and their possible futures.

Pierre Hegy, Department of Sociology, Adelphi University, Long Island, NY 11530

**"Church Priorities and American Values"**

This paper presents data from a parish survey (N=396) on local and national priorities. It is hypothesized that in a regression analysis, the variance of these priorities will be explained mainly by traditional and modern values, rather than traditional and contemporary theological positions. In fact, it

was found that Natural Law and Modern Values scores are the most important factors in most church priorities.

Danièle Hervieu-Léger, directeur de recherche, Centre National de la Recherche Scientifique (Groupe de Sociologie des Religions), Paris, FRANCE

**"Religion and modernity in the French context"**

The notion that modernity excludes religion has, until recently, amounted to the most straightforward expression of the ruling paradigm in the western sociology of religions. But it has been interpreted in very different ways according to the cultural contexts in which it has been applied. Nowhere more so than in France has the secularist hypothesis about the 'end of religion' been understood in such a narrow sense not only as the declining power of religious institutions over society but more radically as the loss of religious meanings on the level of whole societies.

My paper will begin with a discussion of the evidence that can be found in empirical analyses of French religion up to the 1960s for this hypothesis of secularization in terms of the declining social significance of religion. The sociography of Catholic practice and studies of the situation of priests clearly demonstrate the collapse of a parish civilization which had shaped the dimensions of time and space for French society over several centuries.

I shall then show how this sociological hypothesis of 'religious loss' has been increasingly called in question in the last twenty years. I shall discuss, for example, debates with historians, research into popular religion, the discovery of new religious movements, etc.

Finally, I shall try to explain how a modified conception of the process of secularization and of the relationships between modernity and religion can help to identify some of the 'force lines' which are currently reshaping the sphere of religion in France. I shall speculate in particular about the sociological meaning of the present-day development (within or outside religious institutions) of a religion of 'emotional communities' in France where laicization is advanced.

Hubert J Horan, School of Public Health, University of Illinois, Chicago, IL 60612

**"Ethical Attitudes and Self-Styled Practices, and Attitudes Stated towards Organized Religion, among Intravenous Drug Users (IVDUs) not in Treatment, in Chicago, Illinois"**

More than 60 extensive qualitative interviews with members of this population, focussed on sexual and drug-related practices, were analyzed with the help of Zyindex (analytical software for DOS PCs). They yielded results indicating evidence of some altruistic sexual behavior, a possible new ray of hope in terms of encouraging condom usage, and some potential ways of improving intervention efforts. They further show a number of possible ways of approaching this

population with regard to risky drug sexual practices, and indications that some individuals have considerable sophistication.

References to organized religion or religious activity were uncommon, but when they did occur were favorable. Some women saw their Church networks as a potential help if they ever decided to leave the drug world, and one regretted the loss of "good friends, Church friends" through drug use.

Laurel Kearns, Department of Sociology/Anthropology, Agnes Scott College, Decatur, GA 30030

**"Pollution and Principle: Religious Perspectives on Environmental Problems"**

Environmental problems have risen to the fore of public concern in the last few years due to a growing awareness of the long term systemic affects of environmental deterioration. Yet the response of religious communities to pollution as a social problem has scarcely been investigated by sociologists of religion, nor has the religious concept of nature/environment as a crucial facet of the relationship between religion and the world (Mary Douglas does touch on both issues to some degree). This paper will present an overview of the ways in which mainstream Christian denominations are responding to environmental concerns, and present a preliminary typology of religious conceptions of the environment/nature.

Stephen A Kent, Department of Sociology, University of Alberta, Alberta, T6G 2H4 CANADA

**"Deviance Strategies and Normative Designations among 'Cults', 'New Religions,' and Religiously Ideological Organizations"**

Using primary material that has not appeared in scholarly literature, this paper presents a sevenfold categorization of social strategies utilized by active ideological organizations in their attempts to secure resources for themselves and deny them to their opponents. These strategies involve public self-presentations by the groups as being either normative or tolerable, while portraying one's opponents as being intolerable deviants. Designations of both tolerability and intolerability each take place in three dimensions (legitimate, non-criminal, and criminal), and the debates between the 'cults' and the 'countercults' involve competing claims to the public concerning the most appropriate ways to interpret each side's behaviours and beliefs.

Stephen A Kent, Department of Sociology, University of Alberta, Alberta, T6G 2H4 CANADA

**"The 'Other' Civil Religion and the Tradition of Radical Politics"**

Amidst abundant literature on civil religion, several studies identify the

existence of a second tradition that differs from Bellah's twofold 'biblical religion versus utilitarian individualism' model. Seminal in both Robert Betsworth's overlooked study of 1960s political radicalism and E. Digby Baltzell's comparison of Puritan Boston and Quaker Philadelphia is the existence of a 'sectarian civil religion' that challenged Calvinistically influenced and dominant civil religious assumptions of America being a sacred nation with a sacted ruler who has a sacred mission. The competing 'sectarian civil religious tradition' demands a return to ideal, humanitarian principles that are imbedded in sacred texts and remain the hope of the world, but which have been betrayed by political institutions and social compromises.

Although the sectarian civil religious tradition is by no means unified, its ideal-typical and historically persistent embodiment rests within Quakerism. This radical Protestant religion has influenced the formation of most 20th century peace groups, and its oppositional civil religious activities in the 1960s built upon its historical activities against slavery, for women's rights, and against war. Its specific activities against the Vietnam war included universal gestures of humanitarianism, and its egalitarian ideology affected many activists during that period, including Joan Baez. Quakerism's current activities in the sanctuary movement continue this tradition of civil religious sectarianism.

Barry A Kosmin, Paul Ritterband and Jeffrey Scheckner, North American Jewish Data Bank, Graduate School and University Center, City University of New York, New York, NY 10036-4459

**"The American Jewish Denominations in the 1980s: The Patterns of Identification, Affiliation and Participation"**

Most American Jews, when asked what type of Jew they are, might reply with a denominational label. This label has both theological and sociological meaning. The historical background to the emergence of the Orthodox, Conservative and Reform denominations is described. Then using specially constructed aggregate data drawn from nine contemporary local surveys among Jews in major metropolitan areas, covering 14,000 households representing two-thirds of American Jewry, denominational differences are examined.

The patterns of denominational identification, religious affiliation and participation in public worship are analyzed. Comparative and internal profiles by age and generation in America are presented. An affiliation yield is attributed to show the varying ability of the three denominations to transform identifiers into members.

The main findings are that greater "Americanization" is highly correlated with a Reform orientation among Jews but that rapid intergenerational erosion of the Orthodox group has been stemmed in the fourth generation. In contrast to large interdenominational flows, the "secularists" show a surprising regularity across age and generation.

Graeme Lang, Sir Wilfred Grenfell College, Memorial University of Newfoundland,  
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**"Class and Cult Formation: Some Theoretical Implications of Similarities  
between the People's Temple and the Divine Peace Mission"**

There is a long tradition in sociology and anthropology of elucidating sectarian religion and cult development through reference to socio-economic deprivation. However, in recent decades cults and new religious movements have seldom been analyzed as phenomena originating from class-related distress. There are disciplinary, empirical, and perhaps theoretical reasons for this shift. However, there are numerous cases available from recent times which could usefully be analyzed using a "deprivation" framework. The People's Temple has been analyzed to date mainly in terms of internal dynamics, tension with external institutions, and the interaction between internal and external factors. However, apart from its tragic fate, the group was not particularly distinctive, when compared with the many sectarian religious, political, and religio-political groups which have recruited among poor or marginal urban black people in the U.S. over the last 50 years. This point is developed through comparison of the People's Temple with the Father Divine Peace Mission, and with some other groups which share some similarities with these two groups. Using this comparison as a starting point, a moderately deterministic prediction is developed regarding the circumstances under which such groups are likely to originate among populations subject to chronic deprivation.

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**"Religion and Social Change in Korea: A Sociological Analysis of Recent  
Developments"**

This paper is based on recent research in Korea. First, it examines the extent to which conventional secularization theory is applicable to the seemingly anomalous pattern of church developments in Korea. Second, it considers the extent to which conventional social movement theory is applicable to the seemingly anomalous influence of Christian intellectuals and organizations in the Korean democratization movement. Empirically, it defends the thesis that both church development and Christian influence are not in a period of dramatic transition. Theoretically, it defends the thesis that conventional Western sociological conceptions are not simply "refuted" by the seemingly deviant Korean case. The paper includes predictions about the future of Korean religion.

Robin Lorentzen, Behavioral Science Department, Triton College, River Grove, IL  
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**"Women in the Sanctuary Movement: A Case Study in Chicago"**

This is an ethnographic study of women's participation in the sanctuary movement in the Chicago area, based on in-depth interviews with thirty women active in the local movement between 1982 and 1987. The sample includes sixteen Catholic,

eleven Protestant, and three Jewish women (three clergy, six nuns, and twenty-one lay women), at nine local sanctuary sites (five Protestant, two Catholic, and two Jewish), and at the Overground Railroad, an unrelated sanctuary operation.

Sanctuary is a religious-based political movement in which women predominate by about three to two. Emerging in Tucson in 1982, by 1987, sanctuary had been officially declared by one state, about twenty-seven cities, over four hundred churches and synagogues, and thousands of organizations. Members generally engage in two types of activities: they assist Central American refugees seeking political asylum in North America, and they protest U.S. policies which they believe cause these displacements. These activities give rise to two ideological orientations: the humanitarian approach sees caring as an end in itself; the political approach sees caring as a means of challenging U.S. policies. This division represents an important conceptual theme characterizing the movement across region, time, and gender. It is evident in the transformations in women's lives which bring them into the movement, in the patterned conflict of their movement activities, and in how they perceive and link together the issues. The interplay of these two orientations is a source of tension and change for the movement and its participants.

The purpose of the study is to further understand women's roles in social movements. Reconstructing the movement from their point of view, it examines the sanctuary movement, the transformations in women's lives who enter it, and the patterned conflict they experience over issues of class, gender, culture, and race. It emphasizes the connections women make between these issues, and the hidden costs and contributions of their participation for the movement. It finds significant differences between lay women and women religious in their orientation in the movement, and in how they see themselves as agents of social change.

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### "Religion, Socialism and Secularization"

One of the most remarkable facts of the political life in the present period is the resurgence of social movements of religious inspiration. The principal trends of social thought which developed in the last century all agreed that, as the forces of industrialization advanced, religion would gradually lose its hold on the hearts and minds of humanity, and be replaced by secular, humanistic ideologies. And certainly, even if pockets of religiosity persisted among the more backward sectors of the population, the great struggles of the modern age, struggles for democracy and national liberation, and for the construction of a classless and communal social order, would be waged not in the name of god but in the name of humanity.

Few of the predictions of classical sociology have proven less accurate. In countries as different as Poland, Nicaragua, Thailand, and Libya, religion has become associated with movements which have objectively socialist aims.

This paper will set forth an explanation for the emergence of religious socialist movements during the past quarter century. Drawing on the classical sociological traditions of Marx, Durkheim, and Weber, I will argue that secular



ideologies have proven themselves unable to address the problems of modern industrial society which these classical sociologists first identified in the nineteenth century. There has, thus far, been no secular escape from the "iron cage" described by Weber, no secular solution of the problems of egoism and anomie to which Durkheim drew attention, and no secular solution to realities of economic exploitation and national oppression which are at the center of the Marxist-Leninist problematic. The various forms of religious socialism offer at least tentative solutions to these problems, by promoting dedication to equality, democracy, and community not merely as means to promoting greater productivity (as is the case, for example, with classical Marxism), but rather as ends in themselves, which give meaning to life, and which overcome the hegemonic individualism of modern society.

Cecilia Mariz, ISEC-Boston University, Boston, MA 02215

**"Comparisons of Social Backgrounds of Members of CEBs and Pentecostal Groups in Brazil"**

The Pentecostal churches and the "Comunidades Eclesiais de Base (CEBs)" in Brazil have been identified as religious groups of the poor. The poor people in Brazil, however, is not a homogeneous category. Based in a case study in a poor neighborhood of Recife, in the Brazilian Northeast, this research compared the specific socio-economic characteristics of the members of these groups.

This comparison suggested that Pentecostals are recruited among the poorest people, those who face life crises, health problems, and experience more economic difficulties. By contrast, most CEBs members are the elite of the neighborhood. They engaged in CEBs after they have attained a relative economic stability. The way each group perceives and deals with poverty may explain the differences between the people each group attracts.

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**"From Muscular Christian to Masculinized Christianity: The Institutionalization of a Social Type"**

Analyzing sociologically the nature of the relationship between religion and sport in American culture has been a difficult undertaking with no single solution. This paper explains the recent growth of religious organizations which promote their religious agendas by means of their relationships with individual athletes and organized sport. It argues two points: 1) historically, the interaction of Protestantism with modern sport in Britain and the U.S. has passed through four distinctive stages in the past 150 years; and 2) sociologically, this interaction is best understood as a process of the institutionalizing of a social form -- the muscular Christian -- into the present, highly organized, masculinized Christianity.

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### "Wittgenstein and Mystical Experience"

This essay provides an interpretation of Wittgenstein's later philosophy which links it to his ethical and religious considerations. The latter, which are found primarily in writings that Wittgenstein did not intend to publish and have gone virtually unnoticed, or have been ignored, by his commentators, show that Wittgenstein's project, in both its early and its later phase, was more akin to that of a prophet or a mystic than to that of a traditional philosopher. I argue that Wittgenstein's later philosophy provides an anthropology which would lead us to adopt a new attitude towards the world: Wittgenstein urges us to see the world as a miracle, and this new 'sensibility' transcends intellectual argumentation and amounts to a form of mysticism.

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### "The Burden of the Cross: A Consideration of Catholicism as a Cause of Alcoholism"

The paper has two goals: (1) to re-examine the data bearing on the assumption that alcohol abuse and alcoholism rates are higher among proscriptive religious groups than among religious denominations which foster alcohol use (prescriptive); (2) to test the hypothesis that denominations whose drinking norms are prescriptive have higher rates of alcohol problems and alcoholism.

A detailed review of the work of Mulford, Cahalan, Room and others indicates that at best there is little support for the widely-held generalization that alcohol abuse rates are higher among drinkers of proscriptive religious groups. In fact, the data of Cahalan and others show that the more powerful the prescriptive norms, the higher the abusive drinking rate. Despite the widespread assertion that proscriptive religious faiths and denominations have significantly higher alcohol problems, there is little reliable empirical evidence for its acceptance. The Ledermann thesis appears to be the most nearly data consistent of the perspective: where average alcohol consumption is highest, alcoholism (as measured by cirrhosis deaths) is greatest. While there has been no attempt to apply the Ledermann formulas to denominations, it appears plausible that the perspective rather accurately indicates the magnitude of their alcohol problems. Generally speaking, the more recent the date of investigation the more likely the research is to conclude that prescriptive religions have a higher alcohol problem profile.

The paper concludes that the investigations which have been used to support the proscriptive religion/high alcoholism thesis have been greatly over-generalized. In some instances the researchers have been misunderstood; in some exaggerated. The hypothesis was clearly supported.

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#### "Young Catholics in the Mainstream: A Study of Changing Values"

Gallup and Castelli in The American Catholic People remark that American Catholics are "leaving the era of ghetto Catholicism behind and becoming more sure of themselves in both Church and society." But with this sureness has come "a greater erosion of outward concern about religion among Catholics than among Protestants." Catholics are less likely than Protestants to give high priority to helping those in need; are more liberal than Protestants on issues of sex, morality, family life, and religion. The present study postulates that young Catholics from families well acculturated into middle/upper-middle class status will exhibit attitudes and values resembling those of their nonCatholic neighbors. Seniors from the graduating class of 1989 at a Catholic high school were surveyed on items reflecting the issues just cited. Results suggest that Catholic upward mobility has contributed to an acculturation process in which even Catholic schooling has little impact on attitude and value formation.

Marilyn Metcalf-Whittaker, Department of Sociology, University of North Carolina, Chapel Hill, NC 27599

#### "Southern Baptist Women in Pastoral Roles"

Southern Baptist women who decide to enter the pastoral ministry are in the unique position of following an increasingly popular trend in American society, but at the same time behaving in a deviant way within their own denomination. Because of their belief in a supreme calling from God, they risk high unemployment, or, if they are hired, having their churches ostracized by their local and state Baptist associations. In addition they may receive negative reactions from friends, family, and strangers. Finally, some conservatives accuse them of seeking the limelight when in actuality they are often called to positions that are far from glamorous.

This study explored the professional experiences of Southern Baptist women who have found pastoral roles. Using data from interviews and Southern Baptist publications, the author analyzes women's reactions to their experiences, and interprets the experiences and reactions of the southern Baptist women by comparing them with other women who enter male-dominated professions.

Loretta M Morris, Department of Sociology, Loyola Marymount University, Los Angeles, CA 90045

#### "The Sociological Concept of Responsibility: A Case Study of Tensions between Faith and Freedom"

Delineating and resolving conflicting responsibilities is an ongoing problem within religious organizations. This paper develops a sociological concept of responsibility in a case study of role conflict within a religious setting. The theoretical focus is on the web of rights and duties within which holders

of specialized knowledge and skill interact socially with others. The roles that engage my attention are those of church member-social scientist, religiously affiliated professional association, and church leader. The case study of conflict which sociologically illuminates spheres of opposing, complementary and divergent responsibility is the publication history of Professor Gordon Zahn's paper on the German Catholic press and Hitler's wars. Initially accepted for publication in its journal, the paper was suppressed by the American Catholic Sociological Society's Executive Secretary, responding to pressure from American and German sources, inside and outside of academe. Though Zahn was ultimately vindicated, the incident was a critical point in the evolution of ACSS into the Association for the Sociology of Religion.

Tsuyoshi Nakano, Institute for Comparative Study of Cultures, Soka University,  
JAPAN

### "New Religions and Politics in Post-War Japan"

In contrast with New Religions in the West, the remarkable feature of new religions in postwar Japan are, first, that from a relatively early stage after the war they have had a strong concern with politics, and they have acquired and exercised a significant influence on the political scene. Secondly, the direction in which they have exerted that influence has been in what might be called metapolitical issues which have transnational significance.

This different stance of new religion in Japan may arise from particular cultural and structural characteristics of Japanese society, and from particular historical experiences which they confronted before and during the war. I shall inquire into the basis of their politico-social concerns by examining the relations of religion and the state, and the religious-political situation in prewar and postwar Japan. The experience of persecution before and during the war was one of the important factors that has caused them to become concerned with politics.

Nancy Nason-Clark, Department of Sociology, University of New Brunswick, New Brunswick, E3B 5A3 CANADA

### "The Controversy Over Women Priests in the Church of England: A Content Analysis of the Church Times, 1975-1980"

Scriptural and theological beliefs alone are unable to account for the current opposition to women priests in the Church of England. Rather, an unwillingness to accept the priesthood of women emerges as a specific example of a more pervasive conservative sex role ideology. Parish clergy are divided almost equally into positions of support or opposition to the ordination of women, with a fervent emotional component attached to their viewpoint on this issue.

The purpose of this paper will be to examine the way(s) in which the Church press covers the debate on the priesthood of women and to what extent it contributes to the emotional intensity surrounding the issue. By referring to a content analysis of the Church Times for the period 1975-1980 and personal

interviews with a large random sample of clergy and their partners, I will discuss the controversy over women priests in the Church of England.

Marie Augusta Neal, Department of Sociology, Emmanuel College, Boston, MA 02115

**"From Nuns to Sisters: Where They Are Going There is No Path"**

In the spring of 1989 a 3% sample, 3000 sisters, was drawn randomly from a numbered listing of all Catholic Sisters in the United States. These sisters were mailed a questionnaire constructed to examine among other things, the relationship between religious belief and commitment to mission, choice of ministry, form of governance, and other independent background variables including age, education, ethnicity, place of birth, status in their congregations, etc. This survey is the last in a series initiated in 1967, updated in 1980, and now again in 1989. All the census variables are replications as are also some belief, attitude, and opinion questions, and scales measuring structural change, Church mission and other variables hypothesized to be significant in explaining the past, understanding the present and predicting future directions of religious life for women in the Catholic Church. The findings to date will be presented, analyzed and interpreted in the perspective of the relationship between religious belief and structural change.

Neville A.D. Singamkutti, Urban Studies Program, University of Wisconsin, Milwaukee, WI 53212

**"Families and Neighborhoods Divided by Religion: A Case Study in an Urban Community of Sri Lanka"**

This paper examines the emerging patterns of social relationships in the context of religious and ritual practices in an urban community in Sri Lanka. In this study, the nature of religious tolerance and tension within and between families will be focused, using a structural analysis. The interplay between power and resources along with variations in ideological content, with particular reference to the politico-religio framework, is the theoretical focus of this study.

Some of the pertinent questions that are examined in this paper are: What is the nature of religious and ritual practices within and between families in a heterogeneous socio-economic setting? What is the nature of religious conflict and tolerance? What is the degree of commitment to, and participation in, orthodox religious activities? How do individuals with different social backgrounds interact with each other in religious and ritual activities? What is the implication of this interaction process? What structural factors determine the level of religious tolerance and tension within and between families?

Jerry G Pankhurst, Department of Sociology, Wittenberg University, Springfield, OH 45501

**"The Religious Amplification of the Ethno-National Problems in Soviet Union"**

As major improvements in the general Soviet religious situation have occurred -- in stride with the policies of glasnost and perestroika -- and, consequently, as protest on the religious front per se has subsided, several religio-ethnic and religio-nationalist situations have become more acute problems in the society. This paper explores the impact of religion on the growing problems.

The two most well-known examples of this phenomenon are the Nagorno-Karabakh strife, which pits Armenian Christians against Azerbaidzhani Shiite Muslims, and the movement for the re-legalization of the nationalistic Ukrainian Uniate, Eastern Rite Catholic Church. In both Nagorno-Karabakh and the Ukraine, the state plays a critical role, and the paper will first disentangle the influences of certain problematic characteristics of the general Soviet system. Among such characteristics are the ethnoterritorial structure of the Soviet federation and the reliance on ideological and militaristic propaganda to foster social mobilization.

However, this paper will attempt to go beyond the analysis of state influence alone. When carefully examined, the examples discussed here suggest that there is a very complex relationship between religious and ethno-nationalist consciousness and between the religious and ethno-nationalist social structures and processes. Both situations provide evidence of the way in which religion amplifies ethno-nationalism, and it is the process of amplification, on the social psychological and the social levels, that will be the focus of this paper. Such amplification is the result of the socialization and symbolic functions of religion, the structural influence of churches and other religious organizations, and the religious legitimation (sometimes directly proffered and sometimes indirectly given) of secular claims for authority, among other factors. Finally, the paper will suggest other situations in the USSR and elsewhere that could be analyzed profitable in regard to patterns of religious amplification of ethno-nationalist concerns.

James Quane and Margaret M Poloma, Department of Sociology, University of Akron, Akron, OH 44325-1905

**"Deprivation and Religiosity: Specifying the Intervening Process"**

This study assesses the impact that deprivation has on religious devotion. Two dimensions of devotion and four dimensions of deprivation are used to better explain the hypothesized outcome. Using data collected during the 1985 Akron Area Survey, this analysis explored the impact that deprivation has on public and private devotion when an intervening variable is specified. Multiple regression is used to determine whether, when faced with a deficiency in one's everyday life, individuals are more likely to place greater emphasis on one devotional dimension above another.

Helen Ralston, Department of Sociology, Saint Mary's University, Halifax, B3H 3C3 CANADA

### "Religious Movements and the Changing Status of Women in India"

This paper explores the influence of several social movements -- the bhakti movement, the neo-Hindu reform movements, the nationalist movement -- on the status of women in India. in Indian ashrams. The paper is limited to a discussion of Indian women of the Hindu tradition. It adopts a theoretical perspective which explains the emergence of social movements in terms of their historical, socio-cultural and political context. It discusses the place of ideology and leadership in such a theoretical framework. The specific focus is on the changing role and status of Hindu women in the ashram movement. Field research, which involved a variety of methods in twenty contemporary Hindu ashrams over a period of fourteen months between 1983 and 1985, provides data for discussion and analysis. It is concluded that processes of change in a predominantly patriarchal society have largely accounted for contradictions and ambiguities in the changing socio-religious status of Hindu Indian women.

Melissa Ray, University of Wisconsin, Madison, WI 53706

### "Core Catholics and Clergy in the Local Parish: A Double Hermeneutic"

Two important substantive findings of the Notre Dame Study of Parish Life were: 1) the importance of the local parish for understanding the beliefs and activities of Catholics and 2) the significance of leadership -- both past and present -- to the vitality, quality and tenor of local parish life. This paper will outline a research proposal for exploration and analysis of the local setting of Catholicism. Using Anthony Giddens' "double hermeneutic" as a starting point, the paper will argue that current macro-oriented analyses of contemporary Catholicism need to be complimented by intensive case studies exploring the interplay between professional clergy-staff as "culture bearers" of institutionalized Catholicism. More exactly, the paper will argue that these two belief systems, far from being independent of one another, shape and are shaped by one another.

The purpose of the local studies proposed here would be two-fold: first, to examine in greater detail than surveys allow the issue of the theological and social boundaries of Catholicism to both lay and professional groups; and second, to analyze the processes and dynamics of the continual interchange between these two groups within the local setting, an interchange which is essential to any understanding of the belief system of contemporary Catholicism within and beyond the local parish. Finally, the implications of this theoretical framework for understanding change within religion will be briefly discussed.

Martin Riesebrodt, Federal Republic of Germany

**"Radical Patriarchalism: Family, Sexuality, and the Rise of Fundamentalism"**

In this paper I will argue that fundamentalist movements represent an attempt to reestablish patriarchal structures and values in the economic, political, and especially cultural spheres. Generally, fundamentalist movements are explained in terms of "anti-modernism", crises in cultural identity, or as irrational "status"-movements. It is striking that these interpretations neglect the centrality of the family, women and sexuality in the ideology and practices of fundamentalist movements. My comparative data demonstrate that these are common features of fundamentalism. The analysis relates social problems to structural transformations.

Jeanette Rodriguez, Theology/Chicano Studies Department, Loyola Marymount University, Los Angeles, CA 90045

**"The Tension and Promise of Hispanic Catholics in the U.S."**

A series of social factors have contributed to the consciousness raising of Hispanics and their needs; the discovery of self-identity and consequent pride in the heritage, the development of Chicano Studies courses, the Chicano and Farmworkers movements. The role of the Catholic Church in the Hispanic movement has been given minimal attention. The two views of the Church's role are that of defender of the status group or prophetic force for change. This paper will articulate the contributions and tensions of Hispanic Catholics in their relationship to the United States Church. Specifically, this paper will look at the "Encuentros" -- a grassroots process of consultation facilitated by the Church to articulate the needs of Hispanics and its social as well as religious implications.

Jean Sam, Department of Sociology, Wayne State University, Detroit, MI 48202

**"Orthodox Christian Teenagers: Their Belief and Attitudes on the Faith and Social Issues"**

The thrust of the research is to identify the religious and secular forces which act on teens to shape their belief. Using a survey of 157 teenage respondents collected in the summer of 1987 at a summer camp in Western Pennsylvania, the paper seeks to address the following questions: Is there a correlation between religious education and how one relates to social issues? Do teens see religion as separate from their secular lives? What effect has their religious education at home and church school have on the way they view social issues?



Richard A Schoenherr, Department of Sociology, University of Wisconsin, Madison, WI 53706

Lawrence A Young, Department of Sociology, Brigham Young University, Provo, UT 84602

**"Environmental Effects on Decline in the Roman Catholic Church: Organizational Demography of the Diocesan Priesthood"**

Sustained decline of Roman Catholic priests has become a powerful force for structural change in the church. In studying this phenomenon, we developed a theoretical model of the demographic transition of religious organizations in a state of decline and devised techniques to test it in two non-biologically reproducing, small populations in organizational settings (Schoenherr et al., 1988). We further tested our models in a sample of fifteen U.S. Roman Catholic dioceses (Schoenherr and Young, 1989) and in a matched set of ten U.S. and ten Spanish dioceses (Young et al. 1988). In this paper, we apply these tools to a causal analysis of the nature of structural change in the United States Roman Catholic church over an eight decade period.

The current research focuses on eighty-six dioceses in the United States, which represent approximately 68 percent the incardinated diocesan clergy in the country. We created a census-registry for each cooperating dioceses covering a twenty-year period from 1966 to 1985 in order to document historical demographic trends, which we then project to the year 2045. The results show an alarming decline in the number of priests (over a 50 percent drop from 1966 to 2005) and a dramatic aging of the clergy who remain. Our definitive report will present national and regional trends along with local variations by diocese; the also examines the effects of environmental conditions on the trends. We discuss the causes and consequences of this powerful demographic transition in light of other unmeasured social forces creating structural change.

Paul Schwartz, California Institute of Integral Studies, San Francisco, CA 94117

**"Band-Aids and a Blind Eye: American Religion and the Absence of a National Aids Policy"**

This paper examines some of the factors contributing to the failure of mainstream religious institutions to positively influence the formation of a national policy during the first eight years of the epidemic. It focuses on symbolic and ideological barriers preventing acknowledgment of a public health emergency, on social and political factors which have weakened the public authority of religious institutions over the past two decades, and on the inability of religious bodies to address the economic and racial realities of HIV transmission and infection. Possible remedies are suggested, drawing on the experience of religious institutions in the San Francisco Bay Area.

Robert A Segal, Department of Philosophy, Louisiana State University, Baton, Rouge, LA 70803-3901

**"Interpreting and Explaining Religion: How Are They Different?"**

Social scientific students of religion typically get categorized as either interpreters or "explainers." Interpreters are concerned with the meaning of religion; "explainers," with the cause and function of religion. In ordinary usage both meanings and causes account for religion: meanings are mental causes; "causes" are physical causes. In a more technical usage meanings, while still accounting for religion, are not causes at all, and causes can be mental or physical. Using the cases of Clifford Geertz and Emile Durkheim, celebrated exponents of, respectively, interpretation and explanation, I argue that the division of social scientists into interpreters and explainers is simplistic. In the technical and, even more, the ordinary use of the terms, Geertz seeks the cause and function as well as the meaning of religion. In the ordinary, though not the technical, use of the terms, Durkheim at least according to some scholars, seeks the meaning as well as the cause and function of religion. I argue not only that by some definitions are Geertz and Durkheim alike both as interpreters and explainers but that some of the definitions used to distinguish the two social scientists are tenuous.

Adam B Seligman, Department of Sociology, University of California, Los Angeles, CA 90024-1551

**"Inner-Worldly Individualism and the Institutionalization of Puritanism in the Late Seventeenth Century New England"**

This paper argues that one important 'moment' in the development of the modern notion of the ethically autonomous individual was predicated on a particular set of historical circumstances connected with the transformation of Puritanism in the late 17th century. These included: a) the introjection within the individual of a particular dimension of grace, b) the development of a new set of individual and collective identities, c) the emergence of the above as a result of the particular problems of institutionalizing Puritan salvational doctrines within the orders of the world. These developments are analyzed as a particular instance of the articulation and institutionalization of charisma in society.

Concentrating on the period from the 1660's until the 1690's this work endeavors to uncover the social and historical dynamics through which the original tensions between the World and the Church (or nature and grace) were overcome with unintended consequences for the preceding definitions of collective and individual identities. The paper thus argues that in the attempt to overcome the tension between any process of institutionalization (or universalization) and those social and salvational premises inherent to a "particularism of grace", late 17th century New England Puritanism effectively transformed itself. In so doing it imbued the individual with a soteriological and moral value that had hitherto been the province of the collective. This transformation, it is argued stands at the core of our modern notions of the individual as well as of the particular modes of articulating charisma in modern Western societies.

Mark A Shibley, Department of Sociology, University of California, Santa Barbara, CA 93106

### "The Southernization of American Religion: Testing a Hypothesis"

The most visible development in American religion in the past two decades is the resurgence of evangelical Protestantism. Because evangelical religion has remained the dominant 20th century form of Protestantism in the South, and not in other regions of the country, John Egerton (1974) has characterized the recent nationwide revival of evangelical Protestantism as a movement of Southern-style religion back into the mainstream of American culture -- a process he calls the "Southernization of American religion." Using the Glenmary Research Center's church membership data, and population and migration data from the U.S. Census, this paper tests the Egerton hypothesis on the spread of Southern religion. In fact, we found that virtually all the membership growth in evangelical churches between 1971 and 1980 can be attributed to growth in specifically Southern evangelical churches. The growth of Southern-style religion was especially marked outside the South and corresponds with regions that experience high levels of in-migration from the South during the same period -- suggesting that migration is an important mechanism by which America's religious landscape evolves. In short, our data support the Egerton hypothesis. Although more research needs to be done in this area, based on our findings, we conclude that a region based approach to understanding recent changes in American religion is indeed plausible.

William Silverman, PO Box 584, Hicksville, NY 11802

### "The Religion of Paper: An Example of an Operative American Religion"

Various theorists have advised sociologists of religion to pay attention to the actual, operative religions of their societies. In this essay, I propose that the RELIGION OF PAPER is one of the operative religions in contemporary American society. The basic principle of the RELIGION OF PAPER is the notion that if hundreds of pieces of paper are filled with words then bothersome problems will somehow approach solution. In situations where a problem is perceived to exist, but where there is uncertainty about how to ameliorate the problem, proponents of the RELIGION OF PAPER institute administrative rules which produce hundreds of pieces of paper about the problem. Some manifestations of the RELIGION OF PAPER are: environmental impact statements, "individualized education programs" required for handicapped children by a 1977 law, toxic chemical waste paper trails from production to disposal, automobile exhaust inspections, building inspection, and "right to know" regulations for users of toxic chemicals. It is argued that asking questions about these matters which are derived from the sociology of religion produces new insights about them. Perhaps theories drawn from the sociology of religion may illuminate other unconventional issues.

Richard Singelenberg, Department of Anthropology, University of Utrecht, THE NETHERLANDS

**"Acts and Aids: The Blood Transfusion Taboo of Jehovah's Witnesses"**

Jehovah's Witnesses are not allowed to accept a blood transfusion. The Watch Tower Bible and Tract Society bases the prohibition on its specific exegesis of Old Testament verses as well as the fifteenth chapter of the Book of Acts. It is argued that the rejection of this medical therapy is based on perceptions of pollution and purity inherent in the Society's ideological concept of anti-worldliness. Rooted in the movement's pre-war opposition to vaccination the implementation of the taboo was triggered by the prevailing social-political climate surrounding the Society during the Second World War, resulting in this intriguing and controversial religious proscription. For the community of Jehovah's Witnesses the blood transfusion taboo still functions as a significant mechanism of sectarian boundary maintenance.

William A Stahl, Sociology, Luther College-University of Regina, Regina S4S 042 CANADA

**"Venerating the Black Box: A Discourse on Religion and Magic"**

Arthur C Clarke once wrote that "any sufficiently advanced technology is indistinguishable from "magic." Where Faust conjured spirits to give himself knowledge and power, we press buttons to do the same. The language of magic is evident in much of popular discourse about computers. This paper sketches a definition and theory of magic. Then cover stories and major articles on computers and related technologies in Time, Newsweek, and Maclean's over the past 10 years are analyzed. The language used by these magazines to discuss computers and those who invent and use them is that of magic and divination. The paper concludes by reflecting on some of the implications of this discourse for social ethics and for our understanding of the relationship between magic and religion.

Daniel Steinmetz, Project STAR, The University of Michigan School of Social Work, Ann Arbor, MI 48109-1285

**"How Children in Jewish Schools View Other Jewish Movements"**

An emerging and widespread interest in intra-Jewish conflict may soon match earlier concerns about relations between Jews, Christians and Muslims, between Whites and Blacks, etc. Little empirical research exists on how Jews with one set of affiliations view Jews associated with other Jewish movements. Fortunately, there is a considerable and well accepted body of research on inter-group relations. Instruments and concepts developed in these studies may be readily adaptable to the examination of intra-Jewish relations.

A study presently underway in the Metro Detroit area attempts to do just that. Drawing on a sample of approximately 600 Jewish Students and 100 teachers within reform, orthodox, conservative, and humanistic schools, it examines the

influence of teachers, curriculum, family, and peers on Jewish children's attitudes toward Jews in other Jewish movements.

The study's research goals are to measure intra-group attitudes and determine influences on those attitudes. This study is slated for possible replication in other cities in North America. The study's policy goals include development of research and findings in collaboration with Jewish educators to influence education in order to increase intra-group tolerance and cooperation.

The planned presentation will cover both the methodology of the study, preliminary results, and the process of developing research with community leaders in order to enhance usage of the results for improving intra-group relations.

Barbara Strassberg, 242 Greenwood, Evanston, IL 60201

"Role of Religious Institutions in Assimilation. The case of Polish Americans in Chicago"

This paper is based on a study of the role of religious institutions in assimilation of Polish Americans in Chicago. The research was completed in 1977/78, in Chicago, in a Roman Catholic parish founded by Polish immigrants (1894), a parish of the Polish National Catholic Church (1895) and the Polish Baptist Church (1914). By means of a historical, comparative approach, I wanted to determine to what extent and in what way the mechanisms and direction of assimilation are different among people of the same ethnic background, depending on the religious tradition with which they were affiliated.

The general model applied in my study of the role of immigrant religious institutions was as follows: 1) "religious" functions: a) expected by the members; b) intended by the Church: i) of preservation, ii) of integration, iii) of adaptation, and iv) of development; c) really actualized: manifest and latent, functional, afunctional and dysfunctional in relation to what was expected or intended; 2) extra-religious functions: a) expected by the members; b) intended by the Church: i) integrative, ii) expressive; c) really actualized: manifest and latent.

The findings confirmed that the processes of structural, cultural and individual assimilation of Polish immigrants were modified by religious institutions in a different way depending on the religious tradition, however all of them acted in favor of assimilation. The three analyzed units can be placed on a continuum from the Roman Catholic parish to the Baptist Church with the Polish National Catholic Church somewhere in the middle. The change of the Roman Catholic parish from ethnic to American was the slowest, of the Baptist Church - the fastest, and the change of the PNCC parish occurred in the way closest to the objective processes of transformations of the Polish American community due to its assimilation.

Mark C Suchman and Stephen E Van Rompaey, Department of Sociology, Stanford University, Stanford, CA 94305

**"Toward A Theory of Everyday Conversion: Modelling Religious Mobility in the Mainstream"**

In common parlance, "religious conversion" carries a fairly unambiguous and consensual meaning; to sociologists of religion, however, this intuitively obvious phenomenon poses surprisingly intractable problems -- both conceptually and empirically. This paper is part of an ongoing theoretical research program aimed at addressing these problems by extending conversion theory beyond radical realignments in the religious fringe to include more limited affiliational shifts among mainstream churches. We draw on social-psychological theories from deviance research to develop a number of empirical models of such "everyday conversions." Although religious conversions may not be "deviant" in a pejorative sense, it clearly represents a significant departure from a previously stable and socially-validated way of life. Consequently, it seems likely that cognitive and material strains, failures of social control, differential patterns of association, and cultural labelling processes may all come into play when individuals switch religions. In this paper, we use probit analysis to explicitly model affiliational switching as informed by social-psychological theories of deviance and evaluate the relative success of these models in explaining "everyday conversion".

K Peter Takayama, Department of Sociology, Memphis State University, Memphis, TN 38152

**"Enshrinement and Persistency of Japanese Religion"**

The traditional religion of Japan, Shinto, has increasingly become a cultural anchor in evaluating national trends of the postwar era as well as in redefining the "authentic" national identity of the Japanese. This paper, using a Supreme Court ruling regarding religious freedom as a point of departure, seeks to advance sociological analysis of the tenacity of Japanese religion in contemporary Japan. The remarkable resiliency of the religion is largely due to the particular nature of Japanese syncretism and the thoroughly institutionalized polytheism. Social and legal implications of the persistency of Japanese religion are also discussed.

Joseph Tamney, Ronald Burton, and Jennifer Mertens, Department of Sociology, Ball State University, Muncie, IN 47306

**"Religion and Feminism"**

The paper reports a test of Himmelstein's (1986) conclusions concerning the relationship between religion and feminism. The study uses data collected in 1988 from a random sample of the Middletown population (N=400). Our focus is on the relationship between Social Traditionalism and Feminism, and how this relationship is affected by religion. The religious variables are religious preference, church attendance, Fundamentalism and Christian Rightism. Control

variables are sex, race, age, work status, and education.

Kenneth A Thompson, Faculty of Social Sciences, Open University, Milton Keynes  
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**"Transgressing the Boundary between the Sacred and the Secular/Profane:  
A Durkheimian Perspective on a Public Controversy"**

The paper examines some central issues about religion in politics, taking as an example recent public controversies in Britain over criticisms made by bishops of the Church of England against the Thatcher government's policies. It also suggests some answers to the question: Why is it that in a period of a swing to the right in politics and when the most striking religious intervention in American politics was that of the new Christian right, in Britain the intervention of the churches has been mainly in opposition to right wing policies?

The emphasis is on interpretative analysis, although some reference is made to structural factors. The framework is Durkheimian, focusing on the dilemma of modernity concerning the increase of persistence or decline of the sacred vs profane dichotomy as a basis of symbolic community. It argues that some of the current religious controversies arise as a result of efforts to deal with these problems. The nature of the dilemmas is illuminated by focusing on issues concerning the boundary between the sacred and profane, and disputes about individualism and community. The data is drawn from the mass media treatments of the controversies and letters from the public to the bishops.

Luigi Tomasi, Dipartimento di Teoria, Storia e Ricerca Sociale, Universita Degli  
Studi di Trento, ITALY

**"The Religiosity of Localism: the Case of North-Italy"**

This paper examines the relationship between two distinct dimensions of religiosity, the subjective and the social. The basic hypothesis to be tested is that high religiosity is associated with high levels of belonging. However, this relationship is expected to be related to several other variables, including frequency and types of social contacts and satisfaction with these contacts. This paper utilizes original survey research (questionnaires) to analyze localism and territorial belonging.

Madeleine Tress, Politics Department, New York University, NY 10003

**"Religious-Zionists and the Israeli-Palestinian Conflict"**

The outcome of the November 1988 Israeli parliamentary elections seemed to indicate at first that at long last a Kulturkampf has emerged between Jewish religious and secular forces over both proposed changes to the Law of the Return (especially the "Who is a Jew?" amendment) and the Status Quo agreements, which

promise that Saturday is the official day of rest and that Jewish dietary laws (kashrut) are to be observed in all public institutions.

Nevertheless, the formation of yet another National Unity government between the Labour and Likud blocs to deal more effectively with the Palestinian uprising known as the intifada -- rather than a narrow ruling coalition based on an alliance between the Likud and right-wing nationalist and religious forces -- as well as the recent "opening" between the United States and the Palestine Liberation Organization (and the predictable Israeli state response) demonstrate that the primary cleavage in Israeli civil society is still around the Palestinian question. By examining one stratum of Israeli-Jewish society (religious-Zionists), this paper examines the differences within this group on the future of Israel vis-a-vis the Palestinian-Arabs.

Beginning with a brief overview of biblical conceptions and treatment of non-Jews, the paper then proceeds with a brief history of the Mizrachi or religious-Zionist movement, and then outlines the evolution of the two groups under scrutiny -- Gush Emunim (Bloc of the Faithful, the West Bank and Gaza settlers' movement) and Oz Ve/Netivot Shalom (Strength with Peace and Paths to Peace, the so-called religious "doves"). Through an examination of primary and secondary sources, including organizational leaflets and interviews with activists in both Gush Emunim and Oz Ve/Netivot Shalom, the paper attempts to demonstrate how both wings of Mizrachi see the Palestinians. Finally the paper reviews the internal contradictions within the religious-Zionist movement vis-a-vis the Palestinians and outlines some prospects for the future.

Bryan S Turner, Faculty of Social Sciences, State University of Utrecht, THE NETHERLANDS

#### "Religion: Global Narrative of the Body"

The idea of the body as a metaphor of politics is well known. This paper further reflects on such metaphoricality by taking religion (comparatively) as a discourse of the body, namely as a unifying imaginary of human embodiment. The central theme of this global discourse has been historically the production of sexuality and the management of desire. The paper identifies certain continuities between the sociology of religion in Max Weber in the ascetic theme of the Protestant Ethic and the philosophy of Michel Foucault with its emphasis on the production of sexual identities, discipline and surveillance. More globally, the sociology of religion was classically a reflection on the Dionysian/Apollonian complex which was a philosophical legacy from Nietzsche. In modernism, we can in retrospect see sociology and theology as a dialogue on the body rather than the soul. The paper concludes with an examination of the implications of postmodernism for any current or future narrative of embodiment. The paper thus reflects on two meanings of global. First, there is the argument that the body has provided worldwide a crucial set of metaphors for religious discourse. Secondly, it is noted that the body is a (possibly the) global focus of religious activities, because of its generality and its generalizability.



O Kendall White, Jr, Department of Sociology and Anthropology, Washington and Lee University, Lexington, VA 24450

Daryl White, Department of Sociology and Anthropology, Spelman College, Atlanta, GA 30314

#### "Reflections on the Question of Mormon Ethnicity"

Following a brief discussion of the application of the concept of ethnicity to explain nineteenth century Mormon experience, this paper examines Armand Mauss's perspective of the ideological uses of "Mormon ethnicity" among scholars and within the Mormon community. While Mauss concludes that the conceptualization of Mormonism in terms of ethnicity may profitably be abandoned, we argue that such conceptualization remains meaningful for understanding modern Mormonism.

Clyde Wilcox, Department of Government, Georgetown University, Washington, DC 20057

Ted Jelen, Department of Political Science, Illinois Benedictine College, Lisle, IL 60532

Corwin Smidt, Department of Political Science, Calvin College, Grand Rapids, MI 49506

#### "Biblical Literalism and Inerrancy: A Reconsideration"

The results of a methodological experiment are reported, in which black, urban respondents are presented with a new question dealing with beliefs about the Bible. The new item contains alternatives connoting both Biblical literalism and inerrancy. Contrary to some previous research, it was found that the difference between literalism and inerrancy is meaningful to most doctrinally conservative respondents.

Kenneth J Zanca, Department of Philosophy/Religious Studies, Marymount College, Palos Verdes, CA 90274

#### "Consequences of the 1987 Letter from Rome to the Catholic Bishops entitled 'Pastoral Care of Homosexual Persons' on Gay and Lesbian Groups within the American Catholic Church"

This paper argues that the relationship of many American gay and lesbian Catholics with the visible structures of the Church (local parishes, etc) have been negatively effected by the most recent pronouncement by the universal magisterium on the subject of homosexuality. The case will be argued by doing the following: 1) provide a context for the "Letter." This entails, briefly, explaining the official Catholic teaching on same-sex genital activity and homosexual relationships which is rooted in a sexual ethic which, in turn, is rooted in a particular theological method and worldview; 2) explain the pertinent features (directives) of the "Letter" as they pertain specifically to gay and lesbian groups within the Church (#s 13-16 of the document); 3) present documentation of specific responses by spokespersons for gays and lesbians which clearly reveal the nature/extent of the damage done to the relationships between

the official Church and this sexual minority; 4) evaluate the accusation that this "Letter" represents Rome's homophobia which contributes to prejudice and negative stereotyping of gays/lesbians and even endangers their civil and human rights.

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#### "The Routinization of Ritual"

Ritual has been perceived, by Durkheim and others, as essential to group identity and group maintenance. Following Durkheim, commentators on American society have noted a decline in the persuasive power of ritual as well as its trivialization, and have suggested that this correlates with a perceived decline in social cohesion and group integration. This paper presents observational data on changes in participant behaviors for a variety of ritualistic events, from that of audiences of commercial theater productions to that of participants in inter-religious memorial services, and seeks the common denominators of such changes. The creation of new rituals, serving needs created by contemporary disasters, is examined using the Syracuse University memorial service to its 35 students killed in Flight 103 over Scotland in December of 1988. The results suggest that while the routinization of ritual has resulted in its trivialization, (new ritualistic behaviors being created for the most inconsequential events,) collective trauma continues to generate a need that perhaps ritual alone is able to satisfy.

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## ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

**PURPOSE:** The Association for the Sociology of Religion is an international scholarly association dedicated to advancing the study of religion and society. Through its meetings, publications and support services, the Association promotes high intellectual standards, wide communication of ideas, and greater interest in the field.

**HISTORY:** ASR was founded in 1938 as the American Catholic Sociological Society to conduct scientific research in an atmosphere congenial to religious faith. By mid-1960's, members' interests began to focus on the sociology of religion and the Society's journal became Sociological Analysis: A Journal in the Sociology of Religion. In 1971 ACSS changed its name to the Association for the Sociology of Religion. Since then, ASR has cultivated the diverse elements of its unique heritage to support a broadly based sociology of religion relevant to many other subfields of sociology and scholarly disciplines.

**SOCIOLOGICAL ANALYSIS:** The Association's quarterly journal is the only English-language publication devoted to the sociology of religion and has distinguished itself as a forum for scholarship in the classic tradition of comparative, historical and theoretical work. It carries a broad range of articles on theoretical and empirical issues, along with reviews of major books and monographs. Special issues and symposia feature topics such as religious awakenings, religion and politics, sociology and New Testament studies, and reviews of major figures (e.g. Weber, Parsons).

**PAUL HANLEY FURFEY LECTURE:** First given at Catholic University in 1974 to honor a former ACSS President, the Furfey Lecture was entrusted to ASR in 1981 "to continue Furfey's tradition of excellence in sociological theory and research." The lecture is a high point of the meeting and is published in the journal. Lecturers have included James A Beckford, Robert Bellah, Theodore Caplow, Karel Dobbelaere, Robert Drinan, Charles Glock, Benton Johnson, Suzanne Keller, David Moberg, Marie Augusta Neal, Talcott Parsons, Guy Swanson, James Wood, and Gordon Zahn.

**McNAMARA STUDENT PAPER AWARD:** This award, for the best student paper in the sociology of religion, was established by ASR and Loyola University in honor and memory of Robert J McNamara, ASR's former President and Executive Officer and Loyola's former Dean and faculty colleague. Its purpose is to encourage, recognize and support outstanding student research in the sociology of religion, as McNamara himself sought to do. The award-winning paper is presented at the annual meeting and the award recipient receives a cash prize.

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## CALL FOR PAPER

1990 ANNUAL MEETING  
ASSOCIATION FOR THE SOCIOLOGY OF RELIGION  
AUGUST 9 - 11  
WASHINGTON, D.C.

### "RELIGION, TRADITION AND INNOVATION"

Sociologists have long been aware that religion contains a transformative power in relation to the larger society, as well as the potential to support the status quo. At the same time, there are within religious bodies themselves tendencies toward self-transformation and toward self-preservation. This year's meetings will focus on religion in relation both to social and religious order and to social and religious change. Although papers and session proposals on any aspect of the sociology of religion will be welcomed, priority will be given to those which relate to this theme, for example:

- Charisma, stability and change
- Civil Religion
- Contemporary reconstructions of ancient religions
- Cultural diversity and religious meaning
- Evolution of denominations
- Feminism and the churches
- Modernization and modernity
- New Age spirituality
- New religious movements
- Pastoral innovations
- Political and religious conservatism
- Religion and social conflict
- Religions of the poor
- Renewal and change in religious institutions
- Reproductive freedom and religious lobbyists
- Revival of traditional beliefs
- Roman Catholicism since Vatican II
- Social-historical studies
- Social-political activism
- Televangelism
- Theories of order and change
- Third World developments
- Women religious as innovators

DEADLINES: January 1      Session proposals  
February 1      Abstracts for papers  
March 1      Acceptances  
July 1      Papers to be sent to conveners and discussants

SEND ABSTRACTS AND PROPOSALS TO:

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